



ROM. 5:12

Per unum hominem peccatum intravit in mundum.

& per peccatum morte.

By one man sinne entered into the world, and
by sinne death.



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by sinne death.

DISCE MORI.
LEARNE TO
DYE.

A. RELIGIOVS DIS-
COVRSE MOVING
Euery Christian man to enter into
a serious remembrance of
his ENDE.

WHEREIN ALSO IS
CONTAINED THE MEAN
And manner of disposing himselfe
to God, before and at the time
of his departure.

In the whole, somewhat happily may be
observed, necessarie to be thought upon
while we are aliue, and when we are
dying to advise our selues
and others.

ESSAY. 38. 1.

Put thy House in order, for thou shalt not live but di-

L O N D O N

Printed for Ambrose Garbrand, and are to bee sold at his
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of the Wind-mill. 1613.

57...904



To the Honou-
rable and vertuous
his very good Lady, the Lady
E L I Z A B E T H S O U T H-
V V E L L, one of the Ladies of
the Queenes Maresyes most
Honourable priuie
Chamber.



Ately entering
(Right Vertuous
Lady) into some
more then ordi-
narie consideracion of the
gracelesse attempts, and des-
perate enterpryses, which
many in these daies (and the
more

The Epistle

more the more pitie) by a
cowardly yeelding to euill
motions , committ euen a-
against their owne selues, yea,
their owne safetie , I thought
to discharge my dutie vnto
Almighty God , and plaine
meaning to men , by setting
downe onely some short ad-
uertisement , for disconten-
ted and distressed mindes,
wherewith this sinfull world
doth much abound. But af-
ter, weyng with my selfe,
how much it concerneth eue-
ry man to be carefull of his
end, whereupon depends so
great a charge, as his eternall
welfare is worth ; I then be-
gan to draw that particular
aduertisement appertaining
vnto some , to a more gene-
rall discourse , appliable vnto

Dedicacie.

all , and every one in this
forme, D I S C E M O R I ,
Learne to die. For it seemeth
to me a thing most necessary
for euery sober Christian to
be moued to enter into a se-
rious remembrance of his
end, to know the meane and
manner of disposing himselfe
to God , before and at the
time of his departure, that so
by the assistance of God
good grace , hee might live
and die the life and death of
the righteous, and that it may
be sayd of him , whiche Saint
Ambrose sometimes spake of
Abraham , *Mortuus est in
bona senectute , eo quod in
bonitate propositi permanuit :*
Abraham died in a good old
age, for why? *Abraham* per-
severed in good resolutions.

The Epistle

more the more pitie) by a
cowardly yeelding to euill
motions , commit euen a-
against their owne selues, yea,
their owne safetie , I thought
to discharge my dutie vnto
Almighty God , and plaine
meaning to men , by setting
downe onely some short ad-
uertisement , for discontented
and distressed mindes,
wherewith this sinfull world
doth much abound. But af-
ter, weyng with my selfe,
how much it concerneth euer-
y man to be carefull of his
end, whereupon depends so
great a charge, as his eternall
welfare is worth ; I then be-
gan to draw that particular
aduertisement appertaining
vnto some , to a more gene-
rall discourse , appliable vnto

Dedicatore.

all , and every one in this
forme, DISCE MORI,
Learne to die. For it seemed
to me a thing most necessary
for every sober Christian to
be moued to enter into a se-
rious remembrance of his
end, to know the meane and
manner of disposing himselfe
to God , before and at the
time of his departure, that so
by the assistance of Gods
good grace , hee might live
and die the life and death of
the righteous, and that it may
be sayd of him , which Saint
Ambrose sometimes spake of
Abraham , *Mortuus est in*
bona senectute , eo quod in
bonitate propositi permanxit:
Abraham died in a good old
age, for why? *Abraham* per-
severed in good resolutions,

The Epistle

in his old age, ye even unto
the end. Madame, I beseech
the God of *Abraham* to
grant you *Abrahams* good
successiue course, both in the
way, and at the end of the
way. Your more then vsuall
tauour, and long continued
acceptaunce hath bound me
veto you, whom otherwise I
truly reuerence, for that I am
fully persuaded you truly re-
uerence God and serue him,
whom to serue is blessed li-
bertie, yea, (as I shall in the
discourse following shew) is
the most honouurable estate of
all. To make issue of my du-
tifull regard, this small occa-
sion is offered. Were I a mere
stranger, I could not for pro-
tection sake, seeke any bet ei-
Patronesse of religious dis-
cōmfe

Dedicatore.

courfe of learning to liue
and to Die, then from a reli-
gious disposition : bu your
particular respect towards me
many waies is such, as I shall
liue and die vngratefull. I
could haue wished to haue
made testimonye of my wil-
ling intention by some other
meanes then by publishing
vnder your Ladishps name,
these finall labours to the
view of the world: for I must
needs confess, I was very loth
(respecting my owne weake-
nesse) to make that knowne
vnto others, which is best
knowne to my selfe, vntill at
last, being ouer-enreated
by some speciall friendes
from the Vniversitie of Ox-
ford, whose sobe, iudicious,
and very learned aduise I

The Epistle

knew not how to gain-say : I
was induced to let this pre-
sent tract goe forward in the
name of God : wherin I seeke
not praise, where none is de-
serued , but onely desire the
Christian Reader (where
ought is amisse) to attribute
that vnto my selfe, & beseech
your Ladiship, that if there be
any thing obserued , which
may moue so much as a good
thought, that it would please
you to give the glory only vnto
God, to whose heauenly
protection, commending you
ever in my praiers, I cease for
this time to hold you any lon-
ger from the matter it selfe,
which followeth.

Your Ladiships in humble duty,
Christ. Sutton.

The



The Preface to the godly Reader.

That Religion is somewhat out of
oynt , when
Christian con-
versation goes not eu'en , as it
ought with Christian profes-
sion , it is so apparāt , it cannot
be denied , such and so sensi-
ble a defect , as that thereby
the whole booke is not a little
blemished .

To the Reader.

2 Those whose hearts desire is, that Israel may be saved, and whose true characie is wont to beseech God for the good of all, haue not onely lifted vp humble hands to heauen, but also endeououred by painefull labours to seeke (as much as in them lyeth, and so far forth as the times may permit and suffer) the best redresse in this case they cou'd: some by substantiall answering, and soberly assaying the turbulent brumours of those men, whose private fancies haue much hindered higher proceedings in matters of faith (refuted they may be, and are, quieted ther-

To the Reader.

they will not bee so harsch by
drough and learned extortions, in seeking to make a
pay of thole culps whiche atheisme & want of fear
of God, would in great like-
hood bring upon this ad-
clining world, both labor-
ring for their times to kepe
some remembrance of Iesus
Christ in the minds of men,
before all be too farre out of
square, or come to unrecou-
rable ruine.

3 But heere may we not
demand of the diligent ob-
servers of our imperfactions
abroad, whose manner is so
much to strike upon this one
string, and by this defect take
occas.

To the Reader.

occasion to call in question,
nay to bring in open obloquy
our Christian cause, are none
fallen at home from the an-
cient sincerity & harmlesse
devotion of former & better
ages of the Church? Some
state medling actions, those
uncharitable censures, in
cleanes shutting out from the
houſhold of faith, and hope
of life, thofe who haue poore
ſouls to ſane as wel as others,
& beare I truſt, as true a loue
to Christ crucified, as them-
ſelues, may put them in mind
that we may all beare a part
together in that ſong of
mercy, Aspergas nos Do-
mine; Cleanſe vs O Lord.

4 May

To the Reader.

4. *My we not all bethink
our selues on both sides, whe-
ther these bee not the daies
whereof our Sauiour Christ
spake, wherein iniquitie
should abound? Was ever
that old complaint of Hilary
more truly verified. Dum
in verbis pugna est, dum
in nouitatibus quæstio
est, dum in ambiguis oc-
casio est, dum in consensu
difficultas est, iam nemo
Christi est; while there is
strife in words, while there
is question in innovations,
while there is occasion in
doubts, while there is a way
wardnesse in consent, none
is of Christ.*

Hil. ad
Const.

The

To the Reader.

The minding and gaining
one of, and it another this ca-
ger pursuit of the living, an-
troubling the very souls o'-
the dead (who cannot answer
for them selves) is far from
that charity that hopeth all
things, and the counsel o'
that spirit that bids us pray
one for another.

5 To see what wit and lear-
ning is wont to do in toising
the testimonies of ancient re-
cord so and fro, nay, which is
more, in wresting the verie
Text of holy writ, upon the
tenters of our owne dispo-
sitions, would so amaze him
that I shall read ouer with ad-
uisement, the controversies
of

To the Reader.

of these times, as he shall
thinke some of them rather
discourses to trie matterie,
then otherwise sincere tra-
uels imployed for Gods glory
and his Churches good.

6. Now God of his mercy
grant, that on this froward
crossing world may draw to
a Christian harmony, that we
may haue lesse fighting, and
writting for Religion, and
more endeuoring on all parties
to become as we ought more
religious, that so this little
Arke of Christes Church may
now in the cosie of the eue-
ning with a soft gale draw
homeward, and with old Si-
meon embracing Christ,

make.

To the Reader.

make readie to depart in
peace. It is the wisermans ad-
uise to euery one, Remēber
thy end, & let enmity passe.

7 And thus much we be-
seech at their hands in whose
hardest iudgement our cause
is so feeble, that setting aside
all priuate respectes, they
would at last consider whose
gracious protection hath
defended so long his and
our cause, whose louing
and watchfull eye hath
preserued him who is, (and
God grant long may
bee) the staffe of our peace,
calling to mind that of our
Saviour, If you wil not
beleeue me, yet beleeue
me

To the Reader.

me for my works sake.

8 For those busie spirits
neerer home, who wold needs
gouerne, before they haue
well learned to obey, & that
at their first bourding, must
needs sit at the helm to guide
all, how raw, how vnskilful so
ever: but experiece hath long
time since taught the world,
in the ruine of the Easterne
Church, how dangerous it is
to saile in a ship where the
Pilots are of dispositio to be
quarrelling within themselves

These mens new deuises in
matters of meere conceit,
haue long seemed unto them-
selves better then all the wis-
dome of the world. But may
we

To the Reader.

we entreat them at the leſt
to recompint with themſelues
thei roxne ſolli, in making
it (as they haue done) a per-
fection of godliues, to call and
reckon others vngodly. And
his curſed ſcoffing at No-
ahs nakednes, as port to de-
light their ſowre anſterities.

9. would to God theſe
ſtrange-minded men would
liſten to the graue counſell of
Saint Chryſtoſtome, Quod
ſi cupiditate iudicandi iu-
dex eſſe velis, ſedem ego
tibi oſlendam, quaꝝ mag-
nun-queſtam tibi confe-
ret. Se nulla animi labe
maculabit ſedeat mens &
congregation. iudex in ani-

To the Reader.

mam atque conscientiam
tuam, adducas omnia de-
licticia tua in medium, dicas
tecum quare hoc vel illud
ausus es. If with a desire o
judging thou wouldest nec is
be a judge, I will shew thee,
saith he, th*is* iugement Seal
which shall b*e* gainfull unto
thee, and no way troublous
conscience, lit thy mind and
and thought sit down to give
sentence, call forth all thy of-
fences, and begin to say with
thy selfe, why hast thou done
this, or that.

10 This priuate exami-
ning of themselves, would
soone make these publike
controllers of all others, by
plat-

To the Reader.

Tit 1.13.

Gen.17.30

Gen.38.3:

plausible pretences of reformation, to look neerer home, and amend in themselues where much is amisse, Saint Paul blamed their course, whose manner was to goe from house to house. Esau that lost the blessing, was hunting abroad, but Iacob that had the blessing, and the inheritance, did keep at home. The iust man saith Salemon, is the first accuser of himselfe, and Iudah spake humbly of an offender, when he said, She is more righ- teous then I.

11 Let these men know that obedience is better then sacrifice, and that he who is

wont

To the Reader.

wont to giue grace unto
the humble , is also said to
resist the proud Be they we
assured this sleight stuff
will shrinke when it comes
to the wetting. This counter-
feit coine will prove drosse,
when it shall bee put to th.
great triall. An easier mat-
ter it is for decisers to re-
prooue others , then to a-
mend themselues. So it is
that those who haue a
blemish in their eye, think
the skie to be euer clou-
die : Nothing more com-
mon with troublesome dis-
positions , which haue not
knowne the way of peace,
then to bee contending ,
seldomie

To the Reader.

seldome contentid, what cause
soever there be otherwise to
be thankfull vnto God.

12 The Lord by the Prophēt Malachie saith, I haue
blessed you: the vnbank-
full people replied: wherein
haſt thou blessed vs? If all
be not answerable vnto ſome
mens conceits, all is amiffe,
no blessing of God is acknow-
ledged, no thankfulness at
all remembred. To let these
also goe with their childeſh
proceedings, men are men,
Truth is Truth: little need
haue we, did we bethinke our
ſelues well, in this caſe to
complaine: worse wee may
feare, better to come we doe

not

To the Reader.

not hope for : our rather wanting, them injoying, may make posteritie to acknowledge our present good, in which case the religious and well disposed may devoutly say
O Lord establish the thing that thou hast wrought in vs, for thy Temples sake and Ierusalem.

Psal. 15. 28
29.

13 A third sort there is, who seeing the world divided into so many parts, care in effect, for neither of these kind of men, the Apostle could not speake but with weeping : And sure what more lamentable, then that men, who bear the name of Christians, should liue like

To the Reader.

*Pagans and Infidels, and say
in their harts with the foole,
There is no god. Is not that
of the same Prophet found
true in these mens manners?
Man that is in honor may
bee compared vnto the
beasts that perish: I thinke
surely saith S. Bernard, if
the beasts could speake, they
would call godlesse people
beasts.*

14 The danger great, the
perill imminent, no feare of
God, no remembrance of the
state present, or that to come:
if euer it were needfull, it is
now needefull, comparing
what men are with what
they shoulde bee, to call this
worla.

Bernard
in Cant.

To the Reader.

world to a remembrance of it selfe, that it go not away in a sleepe of sinne. If I am a father (saith God) where is my loue? If I am a Master where is my feare? If there be a Heauen, where is our care in directing our liues for the obtaining the same? if there be any thing to doe these men good, a remembrance of their mortalitie, and applying themselves to learne to die, should at least somewhat availe.

Mal.1.6.

15 The hand-writing once against Baltazar, caused his very heart to shake, and his knees to knocke together,
Mene, Mene, Tekel,

B 2 Peres,

Dan.5.25.

To the Reader.

Peres, The word mene, God
hath numbered thy daies, Te-
kel, thou art weighed in the
ballance. If men take not
heed in time, it may be wris-
ten of every one whose daies
are in the numbring, and
we may feare least the hand
xrite Peres too, which may
make all to consider both
what they are, and what they
shall be.

16 When we see others
dead, we may consider we shall
shortly do the like, and take
part in the same lot, that
they haue done before vs. In
the meane season, if death be
an enemy (as it is saith the
Apostle) then let vs watch it

To the Reader.

as an enemy, present it as an enemy, that so we may be able to endure the assaults therof when need requireth, and at the houre of our departure, rather reioyce then feare.

17 Hereupon this present discourse of Lerning to die, shal first lay before thee (good Christian Reader) how necessary it is, in the first place for everyone to enter into a serious remembrance of his end, and the manifold reasons that should moue him to this remembrance.

18 Amongst these reasons, especially the meditatio of his estate present, & the sundrie afflictioes incident to the same.

To the Reader.

19 Correction causeth the scholler more painfully to apply himself unto his lesson: and do not the many chastisements in this world, cause vs the rather to be more industrious in this learning? the meanes that call vs away from so good a labour are mentioned, and the manner how to auoid these meanes.

20 To make an entrance into this so solemn a subiect, I was sometime since occasioned by the treatable visitation, & most Christian end of that very worshipful knight Sir Robert Southwell, whose approued seruice in this Commonwealth, & good repu-

To the Reader.

reputation in his country is
well knowne unto many: but
of whose true heart to God
ward both in the time of his
life, and at the houre of his
death, my selfe can truly re-
late before others. If there be
(as without doubt there is) a
duty which we owe unto the
faithfull departed, & a good
remembrance to bee had of
those happy souls, then might
I not omit a reuerend men-
tion of him, whose portion I
trust assuredly is with God.

21 Looke what a mourne-
full minde during the time
of his so Christian vistitation
could at times consider of,
and obserue in priuate, I

To the Reader.

haue bin since by special mo-
tives drawn on to make that
poore labour publike, as a dis-
course proper unto the time.
For although a consideration
of our departure from this
world be a subiect not unsit-
ting all ages, yet seeing we
are fallen into those daies,
wherein many liue, as if they
should never die, and die as if
with death all were done, and
when they come to depart this
world, they are so far to seeke
in a right disposing theselues
to God, as if they seldom or
never entred into any ernest
consideration of the same at al.

22 Necessary are those ma-
ny treatises which tend to the
amend-

To the Reader.

amendment of life: but because upon our last conflict dependeth our eternal victory, against the professed enemy of our soules, the well-behaving our selues in this combat, must needs of all other be most necessary. To guide the ship along the sea, it is no doubt a good skill, but at the very entrance into the banē, then to auoid the dangerous rocks, and to cast Anchor in a safer road, is the chiefest skill of all. To run the race in good order is the part of a stout champion, but so to runne towards the end of his race, that he may obtaine the crowne, is the very perfection of all his

To the Reader.

pains. Then a good life, what more Christianlike? but after that passed, to die in the faith and feare of God, what more divine? wherfore to order aright the upshot of our owne time, and farewell from this world, what more behoue full, if we respect our selues: but in these occasions to be also helpefull unto others, what more charitable, if we respect the communion of Saints, and that common ioy we receive in the good of all!

23 We are charged not to let men live loosely, and most unchristianly to depart this world, to lead their liues, and to go out of their liues without

To the Reader.

out order: what men do, is one thing, what we wish were done is another. God knowes and many can witnesse, how often, how earnestly we call upon this carelesse world, to remeber that high & weightie busynesse of the soule men haue in hand. Though there be not in use, Vnguentes cum oleo, which we find rather appropriate unto the former times of the Church, and nearest unto the Apostles themselues: Yet we say with S. Iames, Infirmatur quis? inducat presbyteros. And to this end is our Church forme set downe, An order for the visitation
of

To the Reader.

of the sicke, so intituled.

24 We wish as heartily as any Christians can, that once the holy exercises of fasting & prayers, were more devoutly put in practise then we see, and sorry to see, they are. Wee reverence antiquity, wherin without ali question, God was more carefully worshipped, memorable deeds of deuotion and hospitality, to his glory, more cheerfully performed: what is consonat to faith and good manners wee allow and commend euē in those, who seem otherwise in the opinion of many, so far different from vs, and we heartily wish that men might see our good works.

And

To the Reader.

And so glorifie our Father
which is in heauen.

25 It is said of Aristides,
who perceiving the opē scandall
likely to arise, by reason
of the contention sprung up
betwixt him and Themistocles,
to haue besought Themistocles,
mildly after this
manner: Sir, we both are no
meane men in this common-
wealth, our dissention will
pronoe no small offence unto
many good Themistocles.
let vs bee at one, and if we
will needs strive, let vs strive
who shall excell other in ver-
tue and loue.

The Elements though in
quality diuers, yet doe they
ali

To the Reader.

all accord for the constitution
of the body naturall: what
should Christians but accord
for the conseruation of the
Church (that they be not a
shame to Israel) which Church
is a bodie mysticall. We are all
sheepe of that folde, whereof
Christ is the shepheard: we
are al stones of that building
whereof he was the corner:
we are all branches of that
Vine, whereof he was the
stocke: we haue but one God
for our father, that created
vs all, one Christ Iesus our
Saviour, that redeemed vs al,
one holy Ghost to our sancti-
fier, that doth adorne vs all.
We are but pilgrims & stra-
gers,

To the Reader.

gers, and we shall one day
find that a peaceable Christia
life, with a good departure
from this world (whereof I
shall speake towards the end)
shall stand vs more in steede
then all the world besides,
whē after much iangling &
beating our brains in mat
ters o^f contradiction, we shall
perceiue that this charitable
Christia life was worth a: &
therfore beseech we God the
Author of all good gifts, that
mercy & truth may meet
together, that righteousness
and peace may kisse ech o
ther, and that his glory dwell
in our land, untill we come to
dwell in the land of glory.

Et



Et Vide thronum, magnum, candidum.
An: I saw a great white throne, and one sitting upon it.
And the dead were judged. &c.

The



THE Contents of the *Chapters.*

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one to apply himself to learne
to die.

II.

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men so seldome in these daies
enter into a serious remem-
brance of their end.

III.

How behouefull it is for euerie
Christian man soberly to medi-
tate of his end.

IV.

Wherein is shewed that the e-
state and condition of the life
present, may iustly moue vs to
this

The first Table.

this confideration,

V.

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prepared for death.

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beginneth to grow vpon him.

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may bee moued to constancie
and perseuerance.

X V.

How they may bee aduertised,
who seeme vnwilling to die.

X VI.

How they may bee induced to
depart meekely, that seeme
loath to leue worldly goods,
wife, children, friends, or such
like.

How

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suaded to endure the paines
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In what manner the sicke should
be directed by those, to whom
this weighty busynesse doth
appertaine.

XXI.

Wherein is laid downe the man-
ner of commanding the sicke
into the hands of God, at the
houre of death.

XXII.

An exhortation to comfort those
who lament and mourne for
the departure of others.

How

The first Table.

XXIII.

How those that undertake any dangerous attempt, eyther by sea or land, wherein they are in perill of death, should devoutly before make themselues ready for God.

XXIII.

A briefe direction for such as are sodainely called to depart the world.

XXV.

An admonition for those, who at any time finde themselues troubled with euill motions, to commit fearefull and heynous attemptes against themselues.

XXVI.

A consolatorie admonition for those who are often ouermuch grieued at the crosse of this world.

XXVII.

An Admonition to all, while they haue time, to make speed in applying them to this lesson of Learning to Die.

The

The first Table.

X X V I I .

The great folly of men in neglecting this opportunity, or time offered to learne to die.

X X I X .

Therein is shewed that amon-
gst other reasons, this learn-
ing to Die, may iustly moue
vs to lead a Christian life in
holy conuersation and godli-
nessse.

X X X .

Wherein is shewed in the last
place, that a consideration of
Christs second comming to
judgement, ought to moue e-
very one to liue religioufly, and
also to apply himselfe to this
lesson of learning to die.

X X X I .

A short Dialogue betweene faith
and the naturall man, con-
cerning mans estate in the
world, and his departure from
the world.

X X X I I .

A Dialogue betweene Discor-
ment and Hope,

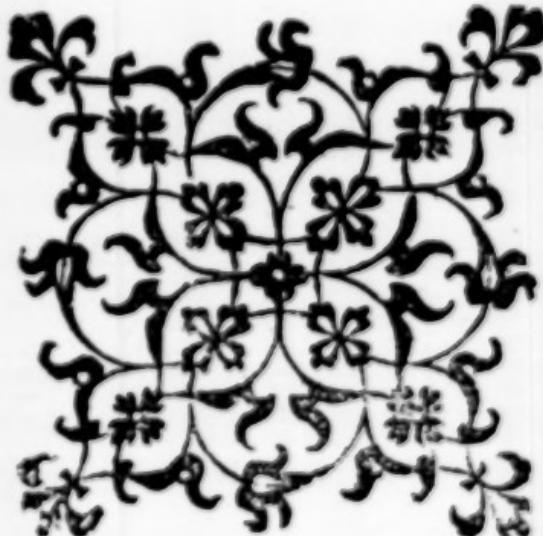
The first Table.

XXXIII.

A Dialogue betweene Presumption
and Feare,

XXXIII.

A short discourse, wherin is shewed
the great commendation of
a peaceable course of life, vnto
which we are moued by a con-
sideration of our end.





Job 17.1.
Solum mihi superest Seu'chrum.
The graue is readie for me.



DISCE MORI.

LEARNE TO DIE.

CHAP. I.

An Exhortation mouing euery
man to apply himselfe to this
lesson of learning to Die.

Theue it is, that
our abode here
in this world,
is an ordinary
nance establis-
hed of God,
and may also in this respect be
very acceptable to me. To pro-
cure the continuance of life, by
means

Eccle.38.7

meanes ordained, is allowable. To auoide thinges hurtfull to the preseruation thereof, is behouefull. Wilfully to hinder our owne health, is not only against the course of nature, but a way to tempt the very God of nature. To wish either to bee gone sooner, or to stay longer in this earthly station, then it shal seeme good unto him, by whose appointment we all stand, is a part (saith one) of great ingratitude.

Luc.2.72.

2 The time therefore allotted vs to walke in, we may accept, vntill God call vs away, with thankefull hearts: vsing that space to serue him in holiness and righteousness. To

Psal.72. 15

desire with the Prophet, that God who hath taught vs from our youth vp would not leaue vs in age, when we are grayheaded, vntill we haue shewed his power vnto them who are yet to come. With Ezechias, if it so please God, to doe him yet a little more seruice

Esa.58.4.

seruice in the world: with Saint Paul, to bee content to stay our dissolution, to bee helpefull to others: in which respects wee may accept of, and wish yet some farther continuance of our selues and others.

3 The true Israelites in desiring so heartily the life and preseruation of Dauid their King, because, when he should be taken from them, the light of Israel would bee quenched, and many a good Israelite should (as Iacob said) bring his gray haires with sorrow vnto the graue, did herein shew no lesse dutiful then godly affection.

Notwithstanding, seeing that man hath heere onely a course to finish, which being finished hee must away seeing that life is, ο φελυμα θαράτο, a debt to death, who hath absolute authoritie ouer all, then as the Prophet Daniel said Heare acceptable counsell. Nay heare, O man, counsell by the wisest

2. Sam. 21.
18.

Gen. 42.38

Dan. 4. 24.

Eccl. 12. 1.

1. Pet. 4. 3.

amongst men from the God of Heauen, Remember thy Creator in the dayes of thy youth, or at least before the dayes come, wherein thou shalt say, I haue no pleasure in them, that is, thy approaching end. It is sufficient saith Saint Peter, That we haue spent the time past after the lusts of the Gentiles. Time past, that is gone, and cannot bee recalled. Now therfore for Gods sake bee carefull for the time to come. That wee are not borne Angels we see, and experience doth shew wee are all mortall, Like the flower we haue a time of growing, and a time of withering away againe, and blessed is he that considereth these things : Liue well and die well. If wee take heed in time, wee may Liue; and not Die, we cannot. Neither are wee to regard how long we liue, but how wel we liue.

4 To take then a Religious remembrance of our end, as a portion

potion next the heart in this miserable world, that begins apace to waxe sickly in the doctrine of the Resurrection, and goes forward so coldly in the exercises of Christian pietie, wil with God his helpe, be a warm and speciall preseruatiue to the soule. To Learne to Die, is a lesson worthie our best and best disposed attention, being a speciall preseruatiue vnto a happy end, wherein consisteth the welfare of all our being.

5 Dauid who was for his learning a Prophet, for his acceptance, saith the Scripture, A man after Gods owne heart, was then verie studious in this learning when after watching and fasting, he besought God to bee instructed concerning the number of his dayes, and the time he had yet to live: Like the carefull Scholler that breakes his sleepe, forslakes his meate, is often in meditation, when hee labours and beates vpon

1. Sam. 13.
14.

Psal. 39. 5.

1.Cor.I.
30.

some serious Subject.

6 Now therefore (*μεθανασία*) of all lessons or learnings, then a Lesson of Learning to Die, what more weighty, what more diuine ? where is the Scribe, where is the Disputer : what is it to haue the force of Demosthenes , the perswassive art of Tully so great an Orator? what is it by Arithmetical account, to diuide fractions , and with the man of God never to thinke of numb'ring the time we haue yet to liue ? what is it by Geometricall practise to take the longitude of the most spatiuous prospects , and not to measure that which the Prophet calleth onely a span long ? what is it to set the Diapason in a Musicall concord, and for want of good gouernment to lead a life all out of Tune ? What is it with the Astronomer, to obserue the motion of the Heauens , and to haue his heart buried in the earth ? With the Naturalist, to search

search out the cause of many effects, and let passe a consideration of his owne fraltrie ? With the Historian , to know what others haue done, and to neglect the true knowledge of himselfe ? With the Lawyer to prescribe many Lawes in particular, and not to remem- ber the common Law of Na- ture, that all must Die, which is a Law generall? In a word, what is it for þ deepest world- lings to bee able by reaching policie , to compasse plots of high enterprise (as Doctours in that facultie) and die (God knowes) like simple men ? Surely all is nothing worth. For without this all their po- licie is miserie, and their know- ledge ignorance. If thou art wise, bee wise then vnto thine owne Soule.

As the rich man (saith Fulgen- tius) spoken of in the sixteenth of Luke , was poore in all his pompe , mourning in all his

C a mirth:

Ful. Epist.
ad Gal.

mirth : so are those who liue
and never Learne to Die : igno-
rant in al their knowledge. For
why ? the greatest Rabbines in
these professions , may come
with Nicodemus to be Catechi-
sed in this learning , wherein
either as babes they haue not
receiu'd the first rudiments , or
as verie trewant s haue a little
by rote , and so soone forget all .

7 Well , the perfection of
our knowledge is to know God
and our selues : our selues wee
best know , when we acknow-
ledge our mortall being . As
men we die naturally , as Chi-
stians we die religiously . In
the Schoole of Christ , first by
mortifying the old man , wee
endeavour to die to the world ,
and then by a vertuous dispo-
sing of our selues , for the day of
our departure , wee learne to
die in the world . By our dying
to the world , Christ is said to
come and liue in vs , and by
our dying in the world , wee
are

are said to goe to lue with Christ.

Gal. 2. 20.

Now therefore seeing to die is so necessarie, and to die well is so Christian-like, let euerie one apply hymselfe soberly to this learning, as the greatest part of true wisedome.

Phil. 1. 23.

8 How many in the world be there that thinke themselves wise, in beating their b^raunes about friuolous matters (it is a common disease) some being moze busie to know where Hel is, saith Saint Chrysostome, then how to auoide the paines thereof: other pleasing themselves in pelting and needlesse questions, to seeme singular amongst men: when they come to depart this world, then they perceiue they haue spunne a faire th^read, and wearied themselves in vaine: then they consider how they shoul^d rather haue applied themselves as they ought.

Chrysost. in Hom. 31.

9 Wherefore to grow more
C 5 and

and more out of loue & liking
with these transitorie delights,
to breake off by little and little
from this wearisome world to
hie homeward , disposing him=
selfe for the day of his departure
is a course most beseeming eue=
ry wise Christian. Let the vain
glozious (who with the Came=
lion liue by the aire, and there=
fore is said to bee euer found
gaping : who haue with the
Moone, but a borrowed light in
the world, not light in them=
selues , and therefore are still
waxing and wayning) follow
shewes and shadowes, al which
shall perish in the twinkling
of an eie, but let the wise Chri=
stian man Learn to die the death
of the righteous, that so he may
liue ioysfully , here and hereaf=
ter.

10 That which foolish men
are willing to doe in the end,
wise men doe in the beginning.
Wisedome it is with Noah to
build an Arke, while the season
is

Psal. 116.
151.

Gen. 6.12.

is calme : with Ioleph to lay vp
store in the dayes of plentie :
while the weather is faire , to
bethinke our selues of a tem-
pest . In a word when oppor-
tunite doth serue , to follow a
thriuing husbandrie , sowing
the seed of godly actions in the
field of a repentant heart , that
so at the Autumne , or end of
our age , wee may reappe the
fruites of euerlasting comfort .

We are for the most part c-
uen out of the world , before we
ever consider our condition in
the same : and we then begin to
direct our course aright , when
the time is come rather to make
an end . Woulde to G D we
would remember that worthie
saying of one , when hee was
now drawing towards the pe-
riod of his time , quando iuuenis
uraci bene viuere , quando senex
bene mori , when I was a yong
man , my care was how to liue
wel , since age came on , my care
hath been how to die well . And
of

Genes. 41.
38.

Senec. Epist.
61.

*August. de
Mat. Mon.*

of another, who brake out in these words, nihil suauius in hac vita, quam ut quietus fiat exitus ex eadem, In this life now nothing more sweet vnto me, then to prepare for a peaceable passage from the same. With Martha, we are combred about many things : Mary that sat musing, chose the good part: Vnum necessarium, One thing is necessarie : Learne, O learne to die.

18 The enemie that is often looked for doth least hurt, when he makes his assault. If this Bassiliske death, first see vs before wee it, there is some danger: but if wee first descrie the Bassiliske, then the Serpent dieth, we need not to fear. The tempest before expected, doth leesse annoy, when the storme shall arise.

He that leaueth the world, before the world leaues him, thinketh of the day of his dissolution: as the Sicke man hearkening

ning to the Clocke , shall giue
death the hand, like a welcome
Messenger , and with Simeon
pray to depart in peace. Yet
the weather is faire , wee may
frame an Arke to saue vs from
the floud : yet Ionas calis in the
streets of Niniue : yet wisdome
crieth to all that passe by Vs-
quequo ? O how long will you
loue vanitie ; yet the Angels
are at the gates of Sodome : yet
þ Prophet woes , O Iuda how
shall I entreat thee ; yet the Apo-
stle beseecheth for Christs sake
that wee would bee reconciled
vnto God. To conclude , yet
the Bridegroome tarries and
staies the Virgins leisure , to
haue them enter with him vnto
the marriage solemnitie.
Lord, that they would make
speede and cast off many meere
vanities , seeing the ioyes of
Heauen tarrie for them. The
pleasures of this world are
pleasures in shew:but the plea-
sures that Christ hath laid vp
for

Luk.2.39.

Gen.7.5.
Ion.3.4.

Pro.1.31.

Hos.6.4.
2.Cor.5.20

Mat.25.7.

for them that are his, are pleasures indeed.

God Almighty encrease in our heartes a desire of this learning, that so wee may liue in his feare, and die in his loue, to liue for euer.

CHAP. II.

Wherein is shewed the cause, why men so seldom enter into a serious remembrance of their end



In wee sufficiently wonder, that the Regenerate man, whom GOD hath made by grace a contemplatiue creature, and by glorie equalled vnto the state of Angels, should be so delighted in the affaires of this vncomfortable world, so enchanted with the harlot-like allurements of sin,

so

so carried away from himselfe
by the sway of sensuall securi-
tie , as vtterly to cast away all
remembrance of his end , and to
become worse then an Idol of
Canaan , which had eyes and saw
not , that is , to haue a Reasona-
ble soule and vnderstand not ?

To induce the sonnes of men
lightly , and loosely to passe o-
uer a religious remembrance
of this their end , is his sleight ,
whose busynesse was , and is , at ,
and since the fal of Adam to slay
soules , Nequaquam moriemini ,
Tush , you shall not die at all :
As if hee would haue the re-
membrance of death but a me-
lancholy conceit : and lest it
should make in mans heart too
deep an impression of the feare
of God , hee will haue the for-
bidden tree to delight the eye ,
faire words to please the eare ,
and drive all away : Eritis ut
Dii . Why ? you shall bee as
Gods : when his drift was to
haue had them Diuels .

Gen.3.4.

Eccl.9.12.

3 By this wee see , whose practise it is to make the world runne at randome as it doth , and so many graceslesse Liberties by a carelesse course to passe ouer their dayes in vanitie , their yeares in folly , so long , vntill they bee taken by the euill day , when they thinke not of it , as birdes in the snare , and fishes in the net , saith the wiseman , and so become vtterly vndone for euer .

Act.24.26.

4 To muse of our End , is none of our thoughts , aske our owne heartes and they will tell vs , all this is true . To heare Saint Paul speake of iudgement to come , is too chilling a doctrine for our delightfull dispositions , and makes vs cold at the heart , wee cannot abide to stay vpon such austertie : W Felix we are not at leisure , for this iarring musick which sounds not a right in the consort of our worldly pleasures , and therefore will heare it another time

time, happily not at all: by all which it is probable that if any phisition would take vpon him to make men liue euer in this world, what a multitude of patients should he haue?

To thinke of death it is A=cheldama, a field of bloud: but to let the time slide wastfullly and our sinnes increase dange=rously, to promise vnto our selues manie dayes to heare placentia and to be told of Peace. Peace, though sudden destruc=tion be never so neare, is our pleasing ditty, vntil the soule bee rockt a sleepe in sinne, and sleepe as Silera (which God forbid) he slept, but never wa=ked againe.

S Merciful Lord, what wil become of this at the last: If no=thing else, yet the daily instan=cies of death before vs doe cui=dently shew, what shall in like maner shortly betide our selues. The enterlude is the same, we are but new actors vpon the stage

1.Thef.5.3
Ier.8.11.

Iud.4.21.
Ier.5.31.

stage of this world. The carelesse Libertine plaies the foole: All are actors of several parts: they which are gone, haue plaid their parts, and wee which remaine, are yet acting ours: only our Epilogue is yet for to end. Our ancestors gaue place to vs, and so must wee to a succeeding posteritie, that shall remaine when wee are gone: there is no remedie, it cannot be auoided.

6 It is a maruell aboue maruels, that in a battell where so many before our eyes goe to the ground, our remisse hearts can take no warning to enter into some remembrance of our state. The neighbors fire can not but give warning of approaching flames. Mihi heri, tibi hodie: Yesterday to me, to day to thee, saith the wiseman, whose turne is next, God onely knowes, who knowes all. He that once thought but to beginne to take his ease was faine that very night.

Eccles. 38.

23.

Luk. 12. 10

night whether hee would or no
to make his end.

7 If nothing else, yet so ma-
nie , so apparent presidts
should moue vs to shake off this
strange forgetfulness , vntesse
that complaint of Cyprian bee
also verified. Nolumus agnosce-
re quod ignorare non possumus :
We will not know that which
we cannot but know. Good Lord
into what a dangerous lethar-
gie of the soule are wee fallen,
when so many sad spectacles
before our eyes, which are so
often sounding in our dullest
eares, can nothing moue, or at
least so little, as sodainely all is
gone ? Our moving is with A-
grippa, in modico tantum , but
onely somewhat, which by and
by is forgot and gone , and so
wee thinke of our end by some
running fits, and no more adoe.
Our consultations are Volu-
mus & Nolumus , wee will and
we will not : and so with the
sluggard nothing is done.

Cypr. de Va-
nit. id.

8 What

Whai long discourse haue
wee in our greatest meetings,
but dead men are partly, if not
chiefly, the subiect of the same.
How often heare wee the se-
lenni e knell, when our selues
can say, well, some bodie is
gone. Doe wee not passe by
the graues of many, who for
age and strength might haue
rather seene vs lead the way?
and yet for all this, we dreame,
as if there were no death at all.

¶ Goe to, saith Salomon to
the slothfull, sleep on, necessitie
will come vpon thee like an ar-
med man. Let fooles as they do
make but a sport of sinne and
say with the olde Epicures,
ο θάνατος σίδης ὡρὸς οὐκας,
why, what haue we to doe with
death? They shall one day find
that death will haue to dee
with them, when he shall strip
them into a shrouding sheete,
bind them hand and foote, and
make their last bed to bee the
hard and stome graue. Of
which

B. Ren. in
Ter. de A-
nimis.

which sort of men, that meane
of Moses may iustly be renewed:
O that this people were wise, and
would remember the later things.
That they would call to mind,
The dayes will come, and God
knoweth how soone too, When
the keepers of the houle shall
tremble, which are the handes,
when the strong men shall bow
themselues, to wit the legges,
when they shall waxe darke that
ooke out of the windowes, that
is to say the eyes, when the eares
or daughters of Musick shall bee
abased, when the Grashoppers or
bended shoulders shall be a bur
den, when the wheele shall bee
broken at the cesterne, that is
the heart whence the head
draweth the powers of life, in a
word, when dust shall turne to
dust againe, the ioynts, stiffered,
the senses benummed, the countenance pale, the bloud
cold, the eies closed, the browes
hardned, the whole bodie all in
faint sweat wearied, nature
being

Dcu.32.29

Ecc.12.3-4

Ier.22. 29.

being now spent: O earth, earth, earth, saith the Prophet, heare, the first earth may shew whence we were, the second what wee are, the third what wee shall bee: and sure wee cannot looke vpon the earth, but me thinkes we shoulde thinke of our graues.

Gen.3. 21.

To Almighty God clothed our first parents with h̄ skins of dead beasts, that then when they saw what was about them they might remember by reason of sinne what should become of them: when Christ shewed at his transfiguration vpon the Mount, Peter and Iames a part of his glorie, hee shewed them withall, Moses and Elias two dead men or departed from men, which might bee withall a remembrance of their mortalitie. When the Prophet Daviid spake of mans vncertaine condition, and certaine end in the 49. Psalme, because it is so long before the most glorious amongest men in

Psal. 49. 1.
2.3.4.5.

in the eye of the world, will remember themselves to bee but men: first he speaketh vnto all Heare all yee people: And least any shoule thinke themselves exempted, then vnto all of all estates, High and low, Rich and poore, one with another: and because hee woud haue it knowne to bee a matter of importance indeed, hee saith: My mouth shall speake of wisdome, my heart shall muse of vnderstanding: Uttering the selfe same twise ouer, as if wee might wonder what the Prophet had to say, which is indeed his own wondering; Seeing that Wisemen die as well as fooles; that death gnaweth vpon them; that their beautie shall consume in the Sepulchre; that they shall carrie nothing away with them; that all their pompe shall leaue them, when they goe and follow the generation of their fathers: yet for all this they thinke that they shall continue for euer, and their dweling

ling places endure from one generation to an other, calling their Lands after their owne Names. This is their foolishnesse, saith he. And surely, as in many other things, the wisedome of man is foolishnesse with God, so is it in this. Two shippes meet in the Sea, those in either of them thinke that the other goes, but they in their owne ship thinke they stand still: so is it with men, they suppose only others to come towards their end, but not themselves. The people of the Jewes had their burying places without the Citie, but Christians haue them in, and neare their Churches, as if in their Deuotions there ought they to thinke both of Christs and their owne death.

I.Cor. ii.

Ioh. xix. 31.

ii Joseph of Arimathea, a rich man (as wee reade in the Gospell) had a Sepulchre in his Garden: surely, in places where wee take felicitie, wee should not but haue a mention
by

by some good thought at least,
of our mortall being: In all o=
ther affaires we are often vigi=
lant, but in this, which is the
chiefest of all, so remisse, as it
were but a game: It is not so,
the matter is weightie.

Therefore did wee watch
Death, which in times of our
greatest delights most watch=
cth vs, and often taketh vs too,
then would we not liue as we
liue, and sinne as we sinne, but
giue a thousand dalliances, a
bill of diuorce, as if for their
baggage dealing, wee would
haue no more to doe with them,
then would wee spend the time
which wee were wont to passe
ouer in fruitlesse games, in
good and godly actions.

But so long as we liue with=
out consideration, and spend
our dayes, as if wee had an e=
state of fee=simple, or Patent
at large, to continue as we list,
wee commit sinne, as easly as
Beasts drinke Water, with=

D out

Greg. Mor.

out remorse, without feare.

12 One of the greatest euils in the life of man, is a carelesse neglect of Gods worship : One of the greatest causes of this neglect, is the forgetfulnesse of his end. Therefore (saith Gregorie) doe so many cast off all care of Christian piety, because they neuer care at all to minde their present condition of humane frailtie.

Lam. i. 9.

When the Prophet Ieremie would shew the state of Ierusalem, to haue become altogether irreligious, without mentio=ning many causes, hee expres=seth the maine cause in brieke, as thus: Non est recordata finis. Shec remembred not her end. So by this wee see, Sathan hath no more dangerous devise to draw men from God, like Absolon, who stole away the hearts of the people, when they were going downe to doe ho=mage to Dauid their King, when by stealing from their

1.Sam. 15.

hearts

hearts a remembrance of their end.

13 The Panther, as it is written of him, knowing how beasts flee from him, by reason of his vgly head, which fraies them, thrusts only his head in some secret corner, whilst they ga-
zing on his goodly spotted hide, nothing suspecting their appro-
ching end, suddenly he breaketh out, and preyeth vpon them: So this foule headed Panther Sathan, perceiving well how much delight Men take in worldly pleasures, hideth his deformed head, setting out his fine coloured skin, that is, the glorie and vanitie of pleasant, but dangerous delights, whilst in the meane time they neglec-
ting their enemie, their end, hee suddenly seeketh to entrappe and devoure them.

Wherefore men had need be prepared and vigilant in this respect, that they may bee euer prouided against his so subtle

3.Reg.1.4.

deceits, and Remember their end, before it end them, that is, before it bee said, as vnto Aha-ziah, Thou shalt not come downe from the bed, vnto the which thou art gone vp, And that which is chiekest of all before the soule by a consumption of sinne pine to death.

14 Blessed Lord, who, were he not carelesse in the superlatiue degree, would not sometimes retire himselfe from this cumbersome world, & remem-ber that which almost hee can-not forget, That hee must needes die ? Why did God leaue (saith S.Austen) the last day of our life unknowine to vs ? Was it not because every day shold bee prepared of vs ? Which prepa=ring wee may not neglect vpon paine and perill of losse for euer. Wherefore let them take heede in time, who passe ouer their daies Pharao like, Atheist ike, saying, Who is the Lord ? when he shold haue said, who is

Aug. Epist.
ad Die/c.

is Pharao , euен a miserable Creature.

Exod. 5.2.

Wee haue sinned, say carelesse men, and what euill is hapned vnto vs? iniquitie lies vnto it selfe, and deceiuers sinners. God is not mocked : be they well assu- red that death like a Sergeant sent from aboue vpon an action of debt, at the suite of Nature her selfe, will sooner or later attach and arrest them all , and make them answere this high con- tempt, where God himselfe is a partie at the Court of heauen.

Eccl.5.4.

Let them know that all must yeeld , bee they as strong as Sampson, as glorioius as Herod, as mightie as Alexander , this Tyrant time will sweepe them al away: Moses vpon the mount Abarim, Aaron vpon the mount Hor , Mether-salath after so many yeares. The holiest, the heal- thiest , where , or when , wee knew not, al must downe when death commeth, which death is like the Serpent Regulus, no

Deu.32.49
Nu.20.23.

Gen.5.27.

charming can charme him, We
daily see it , and will not sticke
sometimes our selues to say as
much. If any happen to men-
tion that Prouerbe , wherein
some affirme , Hominem esse ,
ερήμεπον, that man is a conti-
nuer for a day , or onely goeth
forth to his labour vntill the
euening; as the Prophet spea-
keth , Wee make it a speech of
course & custom, We are all mor-
tall,tis true, but surely this wee
speake , Magis vsu quam sensu,
More of custome then feeling:
for in very deede we remember
nothing lesse, as if it were only
some arbitrable matter, or dis-
courstiuie , and so wee bring our
yeares to an end, as it were a tale
that is told.

15 Of all other, wee cannot
sufficiently maruaile , that old
men , who for any long abode
here, haue not, quod sperent qui-
dem , That which they may so
much as hope for, when as now
drouping nature putteth them
in

in minde, that their continuance is not long, when bended back makes them looke down, whether they will or no, and bids them think of their hearse, or graue: to see these either addicted to the unsatiable desire of gaine, or giuen vnto the lightest behauour of youth, shewes them to bee farre from this Religious remembrance of their end. Si iuuenis luxuriat, saith one, Peccat, si senex, insanit. Sophocles a Heathen Man, would blush for shame, to see the vnseemly matches and Marriages of our time, wherein Age and Youth are yoked together, a thing so contrarie in nature, so vnseemly in reason, as nothing more, and the inexcusable folly of age, to be so far from a consideration of that which is seemely, both before God & Man. Tullie could say long agoe of ciuill-gouernement amongst men: Aptissima at-
ma scenum exercitationes virtutum.

Cicer. de
Senect.

Gen. 27.2.

Did mens Weapons, what should they else be, but exercises of vertue? In Christianitie more fitter were it a great deale for them to bee at their deuotions, then to doe often as they doe. Isaack thought it time at these daies to commune of bles-
sing, and of his end: My sonne, let me blesse thee, I am old, and know not the day of my departure.

2. Sam. 19.

In the second of Samuel, and nineteenth verse, Dauid ma-
keth offer to an old aged Man Barzillai; that hee should goe with him, and be in his Court at Ierusalem, in effect liue de-
lightfully, but Barzillai on the other side, maketh a contrarie request to Dauid, that he might returne to Gilead, and die in his owne Countrie, and be buried in the graues of his Ancestors: as for any pleasure that hee could take, hee said, his time was gone, his sense of tasting was decayed, for sweet musick
he

he did not affect, whose time of hearing was now past : if hee could for that little space which remained, doe any good exemplarily, it was as much as hee required. In this they doe as much labour in effect & more, that sit at the sterne & gouerne, as those that toile and tosse otherwise. But to moue age to this consideration of their departure hence, the very beholding of others, that goe before them, is in all reaon sufficient.

It is said of Paulus Simplex, an holy Man, who tooke his name of his manners, syng the occasion of entisements offered, trembling in body, but constant in minde, by deuotion he grew into great familiaritie with Christ, so as hee wholly addicted himselfe to the actions of pietie, vntill his dying day. Now the old Man seeing so many goe before, had euer his eye fixed vpon his end. In like sort, men well disposed, as they

draw nearer and nearer unto their end, are, or ought to bee more devout every day then other, like those who digging in the mine, are most busie, when they come near where the treasure lyeth, and doe as the natural motion, which is more forceable, as it comes nearer and nearer to the center.

10 When the third Gouvernor ouer fistie, of whom mention is made in the second Booke of Kings, saw but his two fellow Captaines ouer fistie, devoured before him, it went so neare his heart, that he went vp, fell down and besought the man of God, that his life might be precious in his sight. How many fisties in late yeares of mortalitie, and warre, haue we seene, or heard, to haue bin devoured by death? How many of our fellow Soul-diers in this spirituall conflict, in which we all fight, haue wee seene die in the field? How many of our dearest friends haue taken

taken their leaue, and gone before, and yet for all this there is no comming to make humble supplication (I say not to the man of God) but to God himselfe, that our liues and deaths may bee precious in his sight. As is, saith Dauid, The death of his Saintes. The Publicans, but hearing the Axe to bee laid to the roote of the tree, and that e- uery tree , which did not bring forth good fruit, should be hewen downe and cast into the fire, it made them come to Iehu the Baptist with their quid ficiemus? O what shall we doe to auoide these things ? The men of Ni- niueh hearing but once of their imminent end, it wrought such and so great remorse in them, as they all out of hand fasted, put on sack cloth, and sorrowed for heir sinnes. When we descrie thinges a farre off , wee doe not scerne them, whether they are o ; and so, after the same man- ner when we thinke of our end,

Ps.116.15.

Luc.3.

Ion.3.8.

even

Dan.2.5.

eu'en a farre off, we doe not consider what we are, how mortall, but wee are forgetfull : as Nabuchodonozor, I saw (said he) a vision, but it is gone.

17 Often hath God knocked at the doore of our hearts, to aduertise vs of our mortalitie. For who is there that hath not somtime experience in him selfe, by feeling the infirmitie of his declining nature, by avoiding the perills of apparant danger, besides þ sundrie warnings to this effect, whether he must? and here we may wonder at the mercy and patience of God, who by these motiues doth admonish vs of our approaching end. But yet for all this, how little humbling of our selues is there before him, whose dominion reacheth vnto the ends of the earth, whose power is aboue all powers, from generation to generation, world without end, who bringeth to the graue, and raiseth vp againe.

1.Sam.2.6.

18 What

18 What a dangerous course
is it, neuer to awake Christ,
though the shipp leake, & be often
in perill of drowning: neuer to
thinke on God, vntill we stand
in neede of him: neuer begin to
liue, vntill we are readie to die:
neuer to call to minde that time
of times, vntill wee heare the
Trumpet sounding, vntill wee
see the Graues opening, the
earth flaming, the heauēs mel-
ting, the iudgement hastening,
the Judge with all his Angels
comming in the cloudes, to de-
nounce the last doome vpon all
flesh, which will be vnto some
Woe, woe, when they shall crie
vnto the Mountaines to couer
them, and for shame of their
sunes hide themselves, if it
were possible in hel fire. If we
haue any feare, this shold moue
feare: if any rememb'rance, this
shold cause a carefull remem-
brance of our end. O consider,
saith the Prophet, you that fo-
get God, least he take you away
and

1.Theſ.4.
6.
Ion.5.25.
2.Pet.3.20
Mat.16.27
Mat.7.41.
Apo.6.16.

Pſal.50.22

and there be none to deliuere you.
Saluation is a matter of great earnest.

Mat.25. 3.
Luc.23.7.

19 Our Sauour Christ by those parables of the Wise Virgins, and Watchtull seruants, what else doth he teach his Disciples, and vs all, but in so weightie a cause to bee carefull indeed? We haue as much need as any that euer liued vnder the cope of Heauen, considering these sinnefull dayes.

Gen.6.5.

When God said, the wickednesse of men is great vpon earth, it was time for me oah to prepare for an Arke to saue him selfe. When once the cri of Sodome was ascended to Heauen, it was time for Lot to thinke of his departure vnto the Hill countreys. When this World, now after many strong firs of great contentions, begins to trifle idlyly with euery fancy, we may partly gather by these uickly signes, which way it is drawing, and say, God or heauen helpe that world.

Gen.19.14

world, for it is a weake world in
deede.

20 These bee no dayes to
live securely in : but rather
time , and high time is it for e-
very one to amend one , that
God may haue mercie vpon
vs all. Haue wee not example
by them that sleepe vntill the
Bridegroomes comming , that
every knock will not bee suffi-
cient warrant to enter ? By
him that wept for a blessing ;
When it was too late, that eue-
ry sigh will not be a satisfacti-
on for our sinnes ? Tis most
sure, and we had neede looke to
it in time : Where the Tree tal-
leth there it lyeth. And as the
last day (saith S.Austen) of our
life leaueth vs : so shall the day
of Doome finde vs. To let all
alone vntill it bee too late, was
their folly, who long since were
drowned in the floud. To call
only for wealth and ease , was
his worldy wisedome , that
made a sodaine fare=well from
both :

Mat.25.13

Gen.27.38

Ecclii.3.

Gen.7.21.

Luk.12.20

both : when that night his soule
was taken from him , taken from
him, and so not yeidied of hum.
To deferre all vnto the last
push, neuer entring into a Reli-
gious remembrance of our end,
is an effect of that ill spirit, ca-
led Sensuall securitie, which kind
of Spirit is not cast out, but by
fasting and Prayer.

CHAP. III.

How behouefull it is for euery
Christian man, soberly to me-
ditate of his end.



In the whole Te-
nure of a Christian
life , no part more
heauenly, then that
we spend in Religi-
ous Meditation : for this Religi-
ous Meditation, no subiect more
narely concerneith the state of
man, then often to beat vpon a
remembrance of his end, where-
in

in consisteth the center of al his
desires, the haruest of all his
labours, his sure and most hap-
pie repose for euer.

How behouefull then is it
for euery one to sequester him-
selfe sometimes from incum-
brances of the world, Vacare
Deo, to bee at leisure for God,
and to call his best thoughts to
counsell to this busynesse of his
soule: the manifold effects of so
good a practise will easily shew
and approue as much. For
who is there that with Ezechias
will not fall to set his houshold,
his life, his soule, and all in or-
der, when once that of the Pro-
phet moues his very heart: E-
zechias, moriere Ezechias, now
God bee mercifull vnto thee,
thou art no longer a man of this
world, dispatch to be gone, thou
must shortly die: O man, let the
house in oder. There is, Do-
mus conscientiarum, a house of thy
conscience: Domus corporis, a
house of thy body: Domus fami-
liarum,

Esa.38.1.

liz, a house of thy familie : Domus eternitatis, a house of eternitie : All these must bee set in order : The house of thy conscience , by good life , wherein thou maiest liue quietly according to that, Reuertere anima in requiem , turne vnto thy rest O my soule. The house of thy body by keeping it pure, according to that of the Apostle, This is the will of God, euен your holinesse. The house of thy familie , by well gouerning it , and disposing these temporall blessings at the laist , according to this of the Prophet Elay, dispone domum tuæ , set thy house in order. The house of eternitie, by mercifulnesse vnto the poore , according to that of our Sauiour Luke 16 9. Make you friends of the riches of iniquitie, that when you shall want, they receiue you into euclastic habitations. Who is there that wil not sit downe, and cast ouer his Wils of account, before he runne too farre

in Arrerages , that thinkes
throughly he shall (before long
be) heare his Masters voice to
warne him out of office. Iam
non poteris villicare, Thou shalt
be no longer Steward.

Luc.16. 2.

2 In a generalitie, how this
or the like remembrance cau=
seth a carefull direction of all
our life , when any temptation
doth come, that of the wise man
doth briesly expesse : My sonne
remember thy end, in whatsocuer
thou shalt take in hand, and thou
shalt never doe amisse.

Eccl.3. 40.

3 This remembrance, if it
did sinke into the heart, where=
as often like a peece of musick,
it soundeth in the eare , then
would it worke better effects in
the world, then commonly it is
wont. If covetous men who
seeme pestered with a spirit of
hauing , who like Moales and
Ants are alwaies turning in the
earth. If the proude, who like
Giants with contempt disdain
the meaner of the world , who
are

are made of the same mold as
wel as they are, did deeply con-
sider that of the Heathen. Mors
sceptra lagonibus æquat, that
death equals all, and that one
of these daies, they shall become
a clod of earth, when the same
Death like a straight scareher
will see that they carrie away
nothing with them, when they
must strike saile, when those
loftrie looks shall bee laid full
low, & all their glorie be eclip-
sed: some good thought to this
effect, would make them keepe
within compasse, and say with
Naaman the Syrian, God bee
merciful vnto vs in this one thing,
that wee thinke not oftner of
our end.

1. Reg. 5.18

2. Sam. 13.

19.

1. Reg. 33.

9.

4. Woulde any Ammon com-
mit that freely in the sight of
God, which he shameth to com-
mit in the sight of the meanest
of all Gods creatures? Woulde
any Ahab oppresse and wrong
poore Naboths, and did him-
selfe remember hee were but a
sc=

sojourner, as were his forefa=thers, that shortly he must be=come woes meate; and that after an euill course, hee must then goe to answeare for all, when the heart shall feele, so=long offered, many a cold pul, and the saine of oppression lie vpon the soule as heauie as lead.

Some there are (saith Job) that remoue the Landmarks, that lead away the Isle of the fatherlesse, that make the poore turne out of his way, many are so farre from doing good as not to harme others, may bee ac=ounted a great benefit recei=tued from them, doth not the crying sinne of oppression like Abels bloud goe vp to God: see=ing there is vox sanguinis, a voice of bloud, which is vox Iustitiae, a voice of iustice, assu=redly it doth, it doth.

Is there an Ite Maledicti, goe yee cursed, for them which doe not feede the hungry, and shall they

Job.2.3.

Mat.25. 11

Mat. 25. 11

they goe free that take away the bread of the hungry? Is the punishment so great for them that lodge not the stranger? and is there nothing for them that wrong the fatherlesse & stranger? if those who cloathed not the naked, finde it so hard a dooime, what may they fear that take away the cloathing of the naked? Well, there will come a day, when men may wish they had shewed mercie.

*Greg. Naz.
de Pauper.
Amand.*

Our Inferiorz (saith a godly Father) dee so looke for our mercie, as wee at time of neede would looke for Gods mercie. Our Sauiour Christ said to swarne Reuolters: Remember Lots Wife: So it may bee said to advise al oppressoz, Remember poore Nabooths Vineyard.

5 To call to mind that this world, and the glorie thereof, so soone passeth away, that we are here to day, and gone to morrow: If nothing else, yet with men of reasonable capacitie, this were

were enough, were it considered to quench the thirst of Avarice, to hold in the hand of reuenge, in a word, to containe all men within the lists and limits of a Christian, and consonable course: But because this is not considered, so many liue, as if they had no soules to saue. Such is the calamitie of our time: Non sic erat à principio, but it was not so from the beginning: when good men remembred another world, considering they were not borne for themselves, but for the good of others, and nihil Deo simius quam adiuuare quamplurimos, that there was nothing which more resembled God, then the doing of good to as many as they could: This they remembred, they departed from the world, first in their desires, then in deede.

The godly Patriarkes in purchasing onely a place to buriel, what doth it else but manifestly

Genes.3.4

Psal.90.12

nifestly shew vnto succeeding posteritie, how mindfull they were of their departure hence? That song of Moses, which the ancient fathers say, the people of God vsed in forme of a daily Prayer, to wit, the 90 Psalme, wherein both mans frailtie is acknowledged, as also this petition patherically inferred, Lord teach vs to number our dayes: doth it not shew vnto vs, with what deuotion they daily entred in a remebrance of their end?

Gen.18.17

Where is that mindfulnesse of Abraham so great a Patriarke, who confesled himselfe to be but dust and ashes? Of Iob, who daily waited till his chāging should come? Of King Dauid, who made no other reckoning of himselfe, but to be only a stranger amongst men? of the Apostle S. Peter, who counted his continuance here but an abode in a Tabernacle, which he should shortly lay off. Ta-

Iob.10.14.

Psa.120.3.

2.Pet.1.3.

bernacles were only for men in warfare, and pilgrims, to shew while we were in these bodies, we are no other but men readie to remoue? Of the old Christians, who comming to that Article in their Creede, Credo carnis resurrectionem , I beleue the resurrection of the flesh , should adde this speech , etiam huiuscarnis, euен of this, pointing to some naked parts of their armes or hands , or alluding to that of the Apostle, this mortall. How farre these were from setting their repose here in earth : Nay, how mindefull they were of their departure hence, we may hence easly perceiue.

6 Amongst Heathen men, the Emperors when they were crowned, the Sepulchres of the dead Men were shewed vnto them, and they asked what one should be made for them, there by putting them in remembrance that they must looke for

no other, but themselues shortly to haue the like. For the old Saints and Seruants of God, who liued in a continuall farewell from the world, like wise Merchants alwaies thinking of their returne, endeououred to take vp Treasures by Wills of receipt, where they shold stay and make their abode for euer.

Gen.28.1.

7 Jacob was carefull in his journey to Haran, Jacob slept, the same night God shewed him a ladder, the top whereof reached to Heauen. Jacob, that is the iourney thou and all Pilgrims shold be carefull of indeed, in the great passage to Heauen.

8 The Philosophers, who saw no further then the clouds of humane reason, perceiving the declining course of humane nature, could say, The life of wise men what should it else bee, but a continuall Meditation of death? But the Apostle telleth vs

vs in effect, the life of Christians, what should it else be but a meditation withall of a better life after death ? and therefore saith, Set your affections on heavenly things, and not on earthly. The nature of the earth is cold and dry : so are earthly affections to deuotion and pietie: the earth stands still, and hath the circumference carried about it, so are Gods benefits about earthly men , & they are not at al moued. The earth doth often keep down the hot exhalations which naturally would ascend: so doe earthly affections many good motions , which would make vs often enter into some good remembrance of our end: nay , the earth is heauie , and heauie things goe downward, & therefore earthly affections goe that way amongt others , (to obserue withall what is required of vs) but the qualitie of the earth is to be fruitfull after tilling and manuring , be-

cause the ground that brings forth W^yars, is subiect to a curse.

9 If any to exercise him selfe continually in this speculatiue remembrance, would keepe a Catalogue to this end, and often recite by name, how many graue Counsellors, how many worthie Men of Armes, and Gallants of the wold, how many of his nearest Familiars hee had knowne, within these few yeares to haue flourished with their troupes and traines after them, saying: (Good Lord) Hath not the pit shut vp her mouth vpon them? Are they not gone as winde that passeth, but returneth not againe: Surely, (saith Job) their houses shall know them no more. Are they not dead and rotten, are they not all gone almost, as if they neuer had beeene? might he not hereby call himselfe to a rememburance of himselfe? why should men make so much account

count of this world , that is so
transistorie.

Againe, what more effectual
mean is there to make vs shake
off the allurements of this life,
as Paul did the Wiper into the
fire, then this or the like religi-
ous Meditation of our end.

10 Almighty God would
shew the Prophet Ieremie in no
other place , then a house of
clay , the state and condition of
the despisers of his Word , to
signifie, that wee are best lesso-
ned where our fraile estate may
be best considered.

The Prophet Esay must not
say it , but crie it : To crie a
voice of mouing & mourning,
what must he crie? that all flesh
is grasse, and the glorie of man
is as the floure of the field. Hee
must not crie that poore men
are grasse , or weake men are
grasse, or old men are grasse, or
some men are grasse , but all
men are grasse. And that the
glorie or chiese felicitie of the

Act.28.5.

Ier.18.23.

Esa.40.3.

world is but as the flower of
the field.

The wiseman could not but
wonder, why any should bee
puffed vp with pride, consider-
ing what hee was : quid super-
bis terra, O earth (saith hee)
why art thou proud ? As if all
our pompe, and our selues too
were no better then the ground
we tread vpon : Formauit Deus
hominem de limo terræ, And
God made Man of the slime of
the earth, not of the fire, or of
the aire, least hee should bee
apt to mount or aspire in his
owne conceit, but of the earth
which occupyeth the lowest
place.

A strange case to see the
meanness of our beginning,
and yet to be arrogant, and ex-
alt our selues ? To consider
vpon how weake a foundation
we stand, and to thinke of no-
thing lesse ? If we will needs
be high minded, would to God
wee would set our mindes on
hea-

Eccl.10.12

Gen.2.7.

Col.3.2.

heauenly things , or things on high.

11 For consideration , ne-
cessarie it is , to thinke on that
which must necessarily befall :
Were it but onely for that
which stands like the Law of
the Medes and Persians , Con-
stitutum est omnibus semel mori ,
It is enacted that all must die :
this were enough to cast a cloud
ouer all our fairest delights .
But the same , post autem iu-
dicium , there is somewhat
more behinde , and that is cal-
led the time of Judgement .
This once possessing the heart
there needed not so many penal
Lawes to deterre them & their
affections (which are often so
far out of square) from extreme
impietie : a mongst lawes some
are antiquated , as that of di-
uorce , some changed , as that of
Circumcision , some dispensed
withall , as that of the Sab-
both , but this Statutum est , that
all shall die and come to iudge-

ment, it is neither antiquated
nor changed nor dispensed with
all.

Therefore the remembrance
of the foure last things , which
the old Writers so often menti-
on:that is, the ioyes of Heauen,
the paines of Hell , the day of
Death, and the time of Judge-
ment to come, doe worke in vs
foure good effects :the first , is
a feare of God : the second , a
carefulness not to offend our
Neighbour : the third , a con-
tempt of the world : the fourth,
a desire to liue deuoutly for the
time to come.

¶ 12 The Cock (saith one)
fearing the Eagle , and the
Hawke , hath one eye fixed on
his meate , and the other often
directed in the Aire:so a prouid-
ent godly man , prouiding be-
fore hand thinges necessarie ,
hath respect vnto the Eagle ,
or Chристs comming in the aire
to iudgement , as also vnto the
Hawke, who is Death, there-
fo're

foze called Rapax, because it sud-
denly seizeth and preyeth vpon
all.

13 A generall restraint from
euill (saith Cassianus, an anci-
ent writer) is a mindfulnesse
of death, which the Egyptians
perceiuing, thought a bare re-
semblance thereof al trembling
and shaking, brought in at their
solemnest feasts, to be a speciaall
meane to moue the beholders to
ali sobrietie.

14 The Centurion in the
Gospell, who otherwise was
farre off from the acknowledg-
ing the Sauiour of the world,
when he saw the baile rent, the
earth moue, the stones cleave
asunder, the heauens mourne
in blacke, and after all, the
graues themselves to open, and
yeeld vp the dead bodies of the
Saints, a spectacle of death, a-
midst al moued him to giue this
testimonie, Surely this was the
Sonne of God.

Seeing then that hence a=
E s rise

Cassap. 18.

Mat. 27. 25

Apoc.6.8.

Psal.148.5
Iob.7.7.
Iam.1.11.
Psal.102.1
Iam.4.14.
1.Pet.2.15

rise so forceable motiues vnto a godly and careful direction of our waies, did wee but sometimes behold that pale horse, and him that sits thereon, whose name is Death, in our musing dispositions, it would make vs trample vnder foot many alluring occasions, and cause vs to step backe in pursuit of some sinnefull vanities, which wee follow so fast as we doe.

15 The holy Ghost resembling the state of man, To the grasse, to a shadow, the smoake, a vapour, a flower, things of so small continuance, what else should it intimate vnto vs, but a consideration of our vncoustant and variable estate? The chiefeſt of mans glorie is reſembled to a flower, & a flower is a thing of no long continuance, the cold nips it, the heate withers it, the ſithe cuts it downe with the grasse, though it ſeeme never ſo faire, it will wither of it ſelſe; the Graffe,

the

the Shadow, the Vapour, the Smoake, what else are these but vanishing things ?

The Apostle S. Peter vnto the dispersed Jewes, and conuerted Christians, to draw them from carnall desires, vsed this as an argument of effect : Obscro vos tanquam Aduenas & Peregrinos. I beseech you (saith hee) as Pilgrims and Strangers : as if hee shoulde haue said , seeing you are in this World , but as wayfairing men , stay not your selues vpon carnall desires, the baits ofathan , and very bane of your soules , abstaine from them, flie them.

It is the manner of Strangers not to intermeddle with many much lesse dangerous attempts , but as wise and circumspect Men , to remember they are only in the way to a further home , of moze continuance , whare they are to make their abode.

Againe , the life of Man
(iath)

August. 31.
Tract. in
Joan.

Hier. ad
Paul.

(saith Job) is a warfare , and men in warfare haue euer death before their eyes : wherefore saith S. Austen Nihil aliud in hac vita peregrinationis nostræ meditetur, nisi quia hic non semper erimus , & ibi locum bene viuendo preparabimus, vnde nunquam migrabimus. Let vs meditate in this life of nothing more then of our pilgrimage , that here wee shall not alwaies be, preparing our selues rather to that place, whence we shall neuer depart, but haue a sure stay for euer. And S. Jerome, Qui quotidie recordatur se esse moriturum , contemnit præsentia, & ad futura festinat. He that doth remember that die hee must , little regarding things present , euer hasteth towards things to come.

All which the old Enemie of man perceiving to be behoueful for man , seeketh nothing more then to draw him from this frequent Meditation of death , chiefly by the pleasurable allure=

lurements of intising vanities?

16 The Hunter, when hee seeketh to take the Tygers yong (which is only one) is said to set vp Looking-glasses, where the Tyger should passe along in seeking this yong , which shee doth sometimes by straying abroad, loose , finding in the Glasse a resemblance of her selfe, leaues the pursuit, and looseth her yong . This old Hunter perceiuing mans industrie in the conseruation of that which is one, and only one, his deare Soule , would by many goodly shewes, make vs neglect this religious care, and stay our selues vpon every friuolous delight, so long that wee cleane forget whereabout we goe, and so hazard that which the Prophet calleth most p̄ecious, euē the redemption of our soules.

Psal.49. 8.

17 But the prouident Christian man, knowing how dangerous it must needs be for the Bird to take delight amidst the ginnes

ginnes and snares of the fowler, makes no stay vpon these inticing euils, soares aloft, and taking the wings of contemplation, thinks of the ioyes of Heauen, the paines of Hell, his owne death, and the death of the sonne of God, for the saluation of vs all : with Daniel strawes ashes, and ashes sometimes keepe fire, as thoughts of our mortalitie doe deuotion : hee strewes these ashes to decry the steps of Death, who stealeth along, and eateth out the continuance of our dayes: or like a skilfull Pilot, who often sits at the Sterne, lookes vnto the Starres and Planets, beares off from the shelues of many dangerous occasions, that se by the prosperous gale of God his holie Spirit, hee may put into the Port of euerlasting rest.

Luc.12.38.

Mat.24.23

18 No Seruants more ouerly vse their masters talents then those who cuer feare their Ma-

Masters sudden returne. No houholder moze safe then hee, who at euery Watch suspecteth the Theeues entring. When that of the Prophet Esay calls vs aside from the World, and tells vs softly, Moriere; Man thou shalt die, it makes vs penitent for the time past, and respectiuue for the time to come, causing the fear of God to haue a predominant force in this our naturall, and otherwise weakly constitution.

19 To meditate therefore of our end at our lyng downe, which doth resemble the graue, and our rising vp, which may minde vs of a joyfull resurrection, to make this remembrance the key to open the day, and shut in the night, is a behouefull practise, and wee shall soone perceiue it by the manifold effects, whi:ch doe thence consequently ensue. It will make yong men moze heedful in their wayes, old men moze fearefull
of

Gen.34.68

of their workes , all men more prouident for the time to come.

20 Isaac vpon Sarahs death went forth to meditate : hauing lost Sarah, he met Rebecca. We sometime loose earthly comfort, but going forth religiouly to meditate vpon God his excellencie , and our owne frailtie, we meete with Rebecca, better comfort, that is to say, heauenly. Lord teach vs to number our daies , that wee may apply our hearts to wisedome,

CHAP. IIII.

Wherein is shewed, that the state and condition of the life present, may iustly moue vs to this consideration.



Mongst the manifold reasons which may induce vs to this religious remembrance of our end, none more effectuall then a due

due consideration of our estate present. For what is our life but a Ionas gourd , suddenly sp:ung vp , and by and by wi=thered againe and gone ? But a Iacobs pulgrimage , the dayes whereof are in number few, and in condition euill.

The tempter (saith S. Ambrose) shewed the glorie of the world in the twinkling of an eye, which shal vanish too in the twinkling of an eye. What is all our glorie , but as the visi=ons which Esdras saw, goodly to looke vpon , and vanished in a moment ? Or as Nebuchadnez=zars Image , that had a head of gold, brest and armes of siluer, and yet one dash with a stone out of the rock , brought all to ruine. May it not be said of the goodly poinpe , and most glozi=ous shewes, which we so much admire amongst men, as Christ said of the buildings of the Temple : See you not these things , verily, there shall not be left

Gen.47.9.

Ambros. in
Luc.

1. Esdr.8.

Dan.2.33.

Aristot.de
Nat.An.3.

left a stone vpon a stone : As if little , or no mention at all should be left of all.

Are wee not compared to certaine small flies , that liue neare the riuier Hispanis, which in the morning are bredde , at noone are in their full strength, and at night they make their end, and are gone.

Christ our Sauiour said of his being here amcngst Men, yet a little while am I with you. Dauid called his life and death a going forth, and a cōming in. What are the thinges of this World ? Vs for popular applause , is it not much like Smoake , which the higher it mounteth, the sooner it vanishest away. And for beautie, doe not some few fits of a feuer marre all the fashion ? O the inconstancie of ali wōrldy glorie , in which there is nothing sure , no more then is of calme in the Sea , because it is still subiect to a storme,

¶ All this stately and Pa-
geantlike pompe , shall vanish
away and come to nothing , as
if it never had beeene .

He that had come to the tomb
of Alexander the Great , & there
found enterred within the com-
pass of seuen feet , him whom a
whole world could not suffice ,
might hee not haue iustly said ,
Is heere the Mirrour of the
world ? Is here the flourishing
Monarch of his time ?

O world , most vnworthe to
be affected of vs , where are the
riches , that pouertie hath not
decaied ? where is beautie , that
age hath not withered ? where
is the strength , that sicknesse
hath not weakened ? where is
the pompe that time hath not
ruinated ? I say not of men ,
but euen of Cities , nay Em-
pires themselves .

¶ Wee are but Tenants at
will in this clay Farme , the
foundation of all the building
is a small substance , alwaies
kept

kept cold by an entercourse of
aire , the pillar whereupon the
whole frame staines, is only the
passage of a little breaþ : the
strength , some few bones tyed
t~~o~~gether with d~~o~~ie strings , or
sinewes : howsoeuer wee peece
and patch this poore Cottage,
it will at last fall, In manus Do-
mini , Into the Lords hands,
and wee must giue surrender,
when Death shall say, This,or
this mans time is come.

4 First, wee mourne for o-
thers , a little after , others
mourne for vs . Now we sup-
ply the places, and offices, and
heritages , of them that were
before, and ere long bee others
shall come a fresh in our rooms,
and rule where wee rule , sway
where we sway, and possesse all
which we haue scratched toge-
ther with care, kept with feare,
and at last left with sorrow.

Whereby wee see , that wee
came not into this World , to
build houses or purchase lands,
to

to ioyne house to house, but rather by this our short continuance, wee are put in minde, to haue temporalia in vsu, & eterna in desiderio, These temporall things in vse, but eternall things in desire : To vse this world, as if we vsedit not, and so be gone.

To this short continuance of life, may bee added, the miseries of the same. For all is not life wee here liue, when Job said, Man that is borne of a Woman, hath but a short time to liue, he by and by sheweth how this time is annoied, and is (saith he) full of miserie, Anni humanæ vix pauci, ærumnæ multæ. The yeares of mans life are few, but the griefs thereof (saith one) are many. Herevpon by the Grecians, the first day of the life of man, was called γένεσις γένεσις της αἰώνος, that is to say, a beginning of conflicts, our ingresse and egressse, & progresse too, is with signes

1.Cor.7.
31.

Iob.14.1.

signes of sorrow. S. Augustine saith of mans first entrance into the world: Nondum loquitur, & tamen prophetat. A tender infant not able to speake, and yet doth by teares prophesie of the sorrowes incident in the life of man. The males from Adam crie A, the female from Eve E, all shew signes of sorrow.

6 Come wee to our new birth according to Grace, doe wee not in Baptisme take our prest money, to fight a battell vnder the banner of Christ our Captaine? And thou needest not (saith S. Augustine) care to fight against many enemies, for be thou well assured, many enemies will fight against thee; which combat Cyprian declareth after this manner: If thou, O man, overcome couetousnesse, couetousnesse being ouer-come, some euill affection will assaile thee, if that euill affection bee strangled, vaine glorie will allure thee: if vaine glorie bee despised.

*Augus. de
pug. Anim.*

*Cyprian.de
Mort.*

spised, wrath and desire of revenge will incense thee, if wrath be pacified, then pride will puffe thee vp, if pride bee allayed, some other enemie will step in to giue thee a fresh assault: As if the whole life of man were no other but a continuall hacking, and hewing at, and off, these Hydreaes heads of sinne.

The last Enemie that shall be destroyed, is Death: to shew that vntill death bee come and gone, an end of enemies will neuer come. When we see dayly some goe downe, we perceiue there is no peace to bee looked for with this enemie, from our swadling clothes, to our winding sheet.

1.Cor.15.

I heard a voice from Heauen, saying, (saith S. Iohn) Blessed are the Dead which die in the Lord, they rest from their labours: as if the Saints neuer rest, vntill rest and blessednesse, and dying in the Lord meete together.

Apo.14.13

Iud.7.4.

Num.11.
Num.16.
Num.21.

8 Here fraile nature is the field, wherein we must be euer toiling : sinne is the Jebusite, that will bee euer troubling the World, is the Step=mother to Gods children, that will bee euer chiding , afflictions are the waters where our Gedeon will trie whether wee are fit Souldiers to fight this battel, the Apostle saith , Castigat om-nem filium, if euery sonne then, none excepted, no not his owne naturall Sonne.

9 We reade in the eleuenth, sixteenth, and one and twen-tieth of the booke of Numbers, that the people much murmu-red in the wilderness, thinking that after their deliuernace out of Egypt , to haue found their sweetnesse there , the people were deceipted , God kept that vntill they came into the Land of promise.

Wee must not looke for our happinesse here , God keepeth that vntill wee come into the holy

holy Land. Here we are euery day gathering Manna : when the long Sabbath comes, then we cease gathering. Joseph gaue his Brethren prouision for the way, but the full Sacks were kept in stoe, vntill they came home vnto their fathers house, God giues vs here a taste and assay of his goodnesse, as a good Merchant willing to haue our custome for greater commodities : but the full Sacks are kept in stoe vntill wee come vnto his heauenly Kingdome.

10 For this life Adam in sudore vultus tui, in the sweat of thy browes thou shalt eate thy bread. Nay, Adam in laboribus comedes cunctis diebus vitæ tux, In labour and sorrow shalt thou eate thereof all the dayes of thy life, vntill thou returne vnto the earth, out of which thou wast taken. As if the daies of men by reason of sinne, were no other but the daies of sorrow : because every day hath

Genes. 43.

JF
Luan

suam malitiam, his griefe : and euery night , suum terrorem , his terror. So that in this the Auncient saying wil be verified, ὁ ζΩ̄ δὲ ζΩ̄ ἀλλὰ σύμποντα , Humana vita non est vita, sed calamitas , the life of man is rather calamitie then life. As one tossed with strokkes may rather be said to haue been long tossed, then to haue failed farre , so may man be said rather to haue beeue long troubled , then to haue liued long.

21 If one haue goods and treasures , hee liueth in trauell, and is faine to imprison them vnder lock and bolt , for feare they should flic from him. If hee bee destitute and needie, he liueth in griefe , because want is grieuous vnto mans nature. If he be in high estate, he is either enuied or enuieth, as if the chieffest felicitie of Worlde lings were infelicite : and no other but Splendida miseria, a very shewing miseric.

If wee will heare Augustus so great a Potentate, wee shall find him wishing rather to lead a priuate life, then to enjoy the whole Regall Empire of the West. Cyrus King of Persia was wont to say, that did Men but know the infinite cares hee stayedned vnder an Imperiaill Crowne, hee thought no man would so much as stoop to take it vp.

12 If these, who had the chieffest glorie amongst Men, found all so wearisome, much more may the Christian Soule resolute, neuer to sing her sweet Requiem, vntill shee come to beare a Part in that joyfull Quire of Saints and Angels aboue in Heauen, if shee cannot sing with the Angels, in earth peace, shee shall one day sing, glorie be to God on high.

For the delights of Sinne, they goe downe as the Wine (saith Salomon) pleasantly at the first, but at the last they bite

like a Serpent, Oblestant sensum, interficiunt spiritum, they delight the sense, but slay the Soule. And are as the Rose when the flower is gone, there remaines nothing but a prick: In a wozd, they play vs a very Tragedie, howsoeuer they beginne with applause, yet at the shutting vp of all, they will end with horroz.

In the mean time doe we not see the Wices themselves reward their followers with sundry griefs and infirmitiess? And is not their fairest end oftentimes extreme penurie? As if God would haue licentious liuers feele the smart of their owne rod.

13 For the World it selfe doth it not (saith S. Iohn) passe away, & concupiscentia eius, and the lusts thereof: doth it not shew Men a verie Lucas paine, and betray them untoathan, saying, whom I kisse with a faigned signe of loue, take them to me.

torture them. Which is enough to make them out of loue with the same wold, and with i. or, to get them from Hodeome, or with the Saints, to come out of Babylon, the affections of a sinnefull life, that they bee not partakers of the punishment to be inflicted vpon the same.

14 Now to come a little to the state of those in this wold, whose inheritance is aboue, what else doe they find it, but a maine sea of calamities, where they are tossed with the Willowes of many stormes, and doe feele this passage ful of biteresse ? least they should take too much delight in wallowing and rowling too and fro vpon worldly pleasures, God doth ballast their ship with some affliction.

To see a little the state of Gods owne friends, there was never yet a Moles, but hee had a lannes and a Iambres to rest him, never was there a good

F 3 Joseph

Apoc.18.4

Exod.7.11
1.Tim.3.8

Gen.37.11

1.Reg.10.2

1.Ti.1.20.

*Socr. Hisor.**Eccles.lib.1**Chr. 10.*

Mat.5. 21.

Ioseph, but he had in his owne fathers house vnkinde Brethren to enuie him: neuer an Elias, but a Iesabel to hunt him: neuer a Paul, but an Alexander to doe him much euill, neuer a reuerend Athanasius, or most learned and painefull Bishop of his time, but bold Spirited Schisimatikes wrongfully to maligne him.

Wherfore, to haue enemies in this world, we must be content, it was his case, that now sits at the right hand of God in heauen. To suffer persecution, it is no new accident, Sic persecuti sunt Prophetas, qui fuerunt ante vos, saith our Sauour to his Disciples, the Prophets of old dranke of the same Cup, all suffered.

15 From this annoyanc we may come vnto the domesticall or home troubles, within our selues, euen our flesh, of which we may say, as one said once of a troublesome Neighbour, Nec possum

possum viuere tecum, nec sine te,
neither can I liue with thee no:
without thee : because Adam
was disobedient to God, nature
is disobedient to Adam, like Ha-
gar the bond-woman, is verie
disdainefull towards her Mi-
stris Sarah, to wit, infused grace
where the rebellious appetites
conspire against the Regiment
of reason, where our Will like
an other Eve, is still prouoking
vs to reach after the forbidden
fruit, where sinne, like Tar-
quinus the proud⁴, would Ty-
rannize and usurpe a perpe-
tual Dictatorship. This sinne
is a Sword in the Heart, a
Serpent in the Bosome, poison
in the Stomack, and a Cheeke
in the House: It woundes Na-
ture, it stings the Conscience,
it kisst Charitie, and spoiles vs
of the fauour of God, which is
greater then all. When Abi-
melech raigned, downe went
Gedeons Children : so is it
with sinne, when that swaith,

Gen.16.4.

Rom.6.12.

downe goes the fruits of faith.

Againe, for the condition of the world; In pleasing men, we often incurre a greater losse, by displeasing God : by pleasing God (which is best of all) wee oftentimes displease men : but it is not so much what the standers by thinke, so he like of our race that gives the Garland.

Thus, which way soeuer we cast our eyes, we see and finde that of the Wileman verified: Great trauell is created for all men, and a heauie yoake for the Sonnes of Adam, from the day they come out of their Mothers Wombe, to the day they returne to the earth, the Mother of all things : from him that sitteth on the glorious Throne, vnto him that is beneath in earth and ashes.

16 This is the estate of all, in generall, sinners corrected, Sonnes chastened : nay, the evill themselves much tossed and turmoiled. They that worshipp the Beast (saith S. Iohn) haue no

Eccl.40.12

Apo.14.11

no rest day nor night, as they haue not who make an Idoll of sensuall pleasure. Looke how many vices, so many furies are wont to haunt the vicious minded man. The Prophet Dauid saith, They that runne after a strange God, shall haue much trouble, as they haue who made their drossie Mammon their God: their glorie their God, the World their God, their Belly their God, as the Apostle speakeþ, for so do Epicures, whose Shrine is their Kitchin, whose Priest is their Cooke, whose Altar is their table, and whose belly is their God: when they haue all done (saith S. Ierome) assuredly they finde Maiorem paenam quam voluptatem, greater punishment then pleasure, Diseases of bodie, anxietie of minde.

And thus the estate and condition of life is found troubleome, euen of him to whom Abraham said, Tu in vita, Thou

Psal. 16. 7.

Phil. 3. 19.

Hier. Hom.
cont. Iouin.
Luc. 16. 23

in thy life receiuedst the ioy : for the Voluptuous in seeking his pleasures , the Ambitious his glorie, the Couetous his gaine, endure in this world a very seruitude and thralldome of life.

17 But the godly who are Sould , and so must bee tryed in the Furnace of aduersitie, who only here haue their trials, who are tilled and manured as the Plough ground , to bee made fruitful and fertile, and are proued with Simon of Cyrene, euerie one with his Crosse, must be contented to accompany Chist vnto his Kingdome.

Mat.27.52

Manifold troubles are incident to all, but in more speciall manner vnto those , who are going from the dirt and mire of Egypt , to doe sacrifice to God, who will bring them into a good Land , the remembrance whereof may make them wish with Dauid , that they had wings like a Dove, and so flying they might come to rest.

Exo.8. 25.

Psal.55. 5

Where-

Wherfore, for the transitory and fleeting delights of this sinnefull world : happy are we if wee see them, more happy if we shunne them, but most happy of all, when God shall take vs cleane from them, when we shall bee deliuered from this irkesome necessarie of sinning, and not grieue the holy Spirit any more.

18 It is some comfort vnto the way=faring Man , to commune of his iournies end : ioyfully doth the bondman reckon of the yeare of Jubilee. This wearisome Pilgrimage of ours may iustly moue vs , this burdensome bondage may moue vs indeede to enter into a sad remembrance of our end , and pause with that of the Apostle, haec meditare, Meditate of these things.

19 Elias fledde but a daies journey before Iesabel , and hee said , It is enough Lord , take my soule. The Augell would haue

Psal. 137.4

haue Tobie reioyce , and Tobie replied, quale mihi erit gaudium, qui in tenebris sedeo, &c. What ioy can I haue, that doe here sit in darkenesse , and doe not behold the light of the Sunne ? Those of Babylon would haue the Israelites sing them a song : Alas , what song could they sing, being so sorrowfull Captiues as they were ? Here wee are lying before many Isabells. Here we sit in darkenesse , and see not the true light that doth shine aboue in glorie. Here we are poore captiues, what reioycing should we haue in a vale of teares, in so low and marshie a soile , naturally subiect vnto moisture ?

Aug. Tr. 22.
in Gen. 22.

This life is rather a death then a life, as S. Austin in effect setteth vpon these words of our Salvour , they shall passe from death vnto life, calling this life death , and not come to iudgement, that is to say, vnto condemnation of iudgement.

This

This farre Countrie is full of penurie and sorrow, no plentie, no musick, vntill wee returne vnto our Fathers house. While we are on this side Iordan, we are amidst many trialls, and to say truth, wee may looke for no other. We find that of S. Austen true, quid est diu viuere, nisi diu torqueri? What is it to liue long but to be long troubled?

20 Wee reade that Noahs Doue at the first flight from the Arke (wel she might mount aloft) fercht many retires, but she could haue no resting place, vntill Noah opened the Window of the Arke to receiue her in againe, so the poore Soule may soare a time, but lifting vp many a sigh and supplication vnto God, who at last doth open the window of his heavenly Arke, and then, but not before, shee hath sure footing, to rest for euer.

21 Those good men (saith the Apostle S. Paul) of whom some=

Luc.15.14

August. de
Verb. Dom.
Serm.70.

Gen.8.9.

Heb.11.38

sometimes the bad wold was
vnworthie, wandred vp and
downe in sheepeſ ſkins, in de-
ſarts, as men forloyne: ſhewing
evidently, that their glorie was
not of this wold, where they
found ſo ſozie a being, and ther-
fore had their hope full of im-
mortallitie, hoping for a reward
to come. They ſought Gods
glorie in earth, and for their
owne glorie they let that alone,
till they came to heauen.

2.Cor. II.
26.

Now therefore, ſeeing in this
ſtate of life all is ſo troublous,
Enemies at home, Enemies a-
broade, perills on euery ſide, A
Christian meditation of our de-
parture from the Wold, and
consequently from all enemies,
may tell vs, All will one day be
better.

22 That wee ſhould not
thinke of our continuance here,
we ſee this life to be only a pil-
grimage: That wee ſhould not
take the way for our Countrie,
or thinke of ſetting vp our reſt,
where

where our state is so cumber= some and vnquiet , as it is : where we haue much Worme= wood , but little Honey : moze motiues to reade the Lamen= tations of Ieremic , then wee haue to sing the songs of Salo= mon : moze tasting of the sower Leauen of aduersitie, then wee haue of the sweet meale of p_{ro}= speritic : God would haue it so that we shold looke for another home , and hope for a better rest.

If euery Creature groane, then much moze may Man, the most excellent of all creatures, waiting for that adoption of the Sonnes of God , which shall be giuen in the Resurrection of the iust. If they would be vnburdened, how much more may man desire to bee freed from the burden of sinne ?

When the Prophet Micheas would raise vp the pensiue hearts of the people, in the time of their captiuitie, he put them in

Rom.8. 22

Mic.2. 10.

in minde of their departure, as thus : burgite hic non habetis requiem, Arise to be gone, here is not your place of rest. In like manner, to quicken a littie our wearie spirits, amidst many calamities, the lifting vp of our hearts, by a Meditation of our deliuernace from this earthly thralldome, as the prison of the scule, will tell vs of a blessed state to come, where wee shall haue rest, which is the end of e-very motion, and the perfection of labour and trauell. Godly men depart this wrold as Travellers that come to their owne home, as hungrie people that approach to a rich banquet, as poore Creatures to a Gate where there is great Almes.

C H A P.

CHAP. V.

I hat a consideration of the life to come, may moue in vs the same remembrance of our end.



T is a Rule in naturall Philosophie that to see the Planets, and those superiour Lights at mid-day, men must goe dolone into some wondrous deepe pit, or Well, cleane from the light of the Horizon, where they liue: To behold with the eye of the Soule, the light and ioyes of the life to come, wee must bee farre remoued from the loue and delights of this inferiour world. The people never tasted Manna, vntill they came from the Leauen of Ægypt.

Our Ancestors, when they saw no other but straw cottages, they never minded anie farther buildings, but when once

Exo.16.15

Luc.19.3.

once they beheld mo^e seemely
Mankions, they beganne forth-
with to d^riske that , which be-
fore did no way dislike them .
Whilest wee set our affections
on earthly things, we seeke for
no better, for we looke no high-
er, but once taking a taste of
heauenly, wee beginne to grow
out of loue with that , which
before was very acceptable vnto
vs. And therefore as Zacheus,
so long as hee abode in the
prease, was vpon too low a
ground to see Christ, vntill hee
gate him vp into the Fig-tree,
so while wee are in the Root of
too many worldly affaires, wec
are too low , & therefore should
get vp into the sweet Fig-tree,
or contemplation of heauen, and
heauenly things, that there, and
thence , wee may see the ioy of
Israel, or excellencie of the life
to come. And with the Apostle,
who after hee was rapt into
the third heauen, reckned earth-
ly things but dung.

2 God

2 God said vnto Abraham, rise , and walke about this Land, this is the Countrie that I will giue thee . God saies vnto Faith , arise , behold thy Heauenly inheritance , that is , the Citie where thou shalt haue thy blessed abode for euer.

Gen.13.7.

3 Sea-faring Men, hauing beene long Weather beaten, in the surging and daungerous seas , are wont to shout for ioy, when they doe descrie their hauen : Joyfully may the Christian behold a farre off, after the manifold stormes of this world, his Heauenly and Euerlasting Harbourough, the remembrance whereof may moue vs either to wish with S. Paul , to bee dissolved, and bee with Christ, or reply with the Saints in the Apocalips, vnto him that said, I come, Euen so, come Lord Iesus.

Phil.I.23.

4 Here wee doe but sow in teares, there is the place where we shall reape in ioy : Here we are

Apo.22.20

are members of the Church militant, where is nothing but combating: there shall wee bee parts of the Church Triumphant, where is no other but rejoycing.

¶ The state of the life present, and that to come, is figured by the Tabernacle & Temple of the old Testament: the Tabernacle, for that it was moueable, may resemble the condition of the Life present: the Temple, for that it was fixt and immoueable, the fruition of the life to come. To the framing of the Tabernacle came th^e Iewes only, but to the building of the Temple, with the Inhabitants of Iewe, the men of Tyre and Sidon, to wit, both Iewes and Gentils, all concurre in this building, wherein is never heard the noise of a hammer. Blessed are they, O Lord, (saith David) that dwell in thy houle, where the Sonne of God in glorie, is light

1.Sam.6.3

2.Reg.2.3.

Psal. 84.5.

light vnto their eyes, muscke
vnto their eares, sweetnesse vnto
their tast, and contentment
vnto their heart, where, in see-
ing, they shall know him, in
knowing they shall possesse
him, in possessing, they shall
loue him, in louing, they shall
receiue eternall blessednesse,
and blessed eternitie, which is
the Garland wee all runne for,
the crowne we all fight for.

All our watching, and fa-
lling, and prayng, is like Ia-
cobs striuung with the Angell,
O blesse vs Lord.

6 Every thing doth in na-
ture require a perfection: the
heauens which are in continu-
all motion, the Angels which
are ascending and descending,
are said not to haue their full
perfection, but especially Man
in this troublesome motion,
vntill hee come to the accom-
plishment of all his hope. If to
see the state of blessednesse bee
no small ioy, then what will the
fruition

1.Cel 9.5.
24.
2.Tim.4.7

Gen.32.29

fruition thereof be, where faith hath no more place, because we behold that which we beleue, where hope ceaseth, because we possesse that we before hoped.

If the Apostle, of whom mention is before made, taken vp into the third Heauen, (and is thought to haue seene part of this blessednesse) could not expresse the excellencie thereoff, being so high a subiect, the more hee did consider it, the more hee seemed to wonder at it, yet thus much hee could say, That eye hath not seene, eare had not heard, the heart of man could not conceiuē the things that God had prepared for them that loue him. Reach as farre as humane vnderstanding can reach, all is not answerable to the same. Of things infinite, we cannot but infinitely consider.

1.Cor.2.9.

7 To lift vp our eyes towards thole glistering beames of Gods glorie, whcre the sharpest

pest Eagle may bee dazeled, to wade into the depth of his excellencie, wherein a Cammeil may be plunged, the shott reach of humane reason may rather moue vs to crie with the Apostle, O altitudo, O the depth of the loue, and bountie, and mercie of God.

They that come vnto the maine Ocean, finde water euough if they come by Millions, to take handfuls of it, bee there a multitude, which no tongue can number. God hath Crownes for their heads, and Palmes for their hands, when they shall follow the Lambe, wheresoeuer hee goeth, when they shall rest vpon Mount Sion, when they shall sit with him, and raigne with him.

8 If you aske, saith Lactantius, why God created the World, it was for no other cause, but that Man should bee created, if you demaund why Man was created, it was, because

Apoc. 7. 9.

Lact. lib. 6.
de Divin.
pres.

cause hee should worship his Creator; if you aske why hee should worship his Creator, it was for no other cause, but that hee should be rewarded by him: Lord, what was man, that thou diddest so respect him?

These are the Bowells of Gods mercie, who had no other cause of his mercie, but his mercie, no other end, but his owne glorie, and our good which is called πολὺς μετρὸς, his most great and ample reward, wherein there is no end of his goodnessse, no number of his mercies, no measure of his wisdom, no depth of his bountie: So God doth deale like God himselfe. The value of which glorie is apparant in this, in that it cost the precious death of the Sonne of God.

*Tertul. de
Hab. n. 1. c.*

Si tanta in terris moraretur fiducia, quam in merces expectatur in celis. If there were so great fard in earth, as there is reward looked for in heauen.

Advers. Hesych.

(saith Tertullian) mercifull
Lord, what loue shoule we haue
to the life to come ?

9 Pharao was content , at
last the People shoule goe to
doe Sacrifice , but they must
leauie their Heards of Cattell
behinde , No , Moses will not
leauie a Hooffe in Egypt : all
our desires must goe with vs ,
in beleeving that high reward
of blessednesse , so farre aboue
all humane desert , that is , or
may be .

10 Seneca writeth , that Alexan-
der the Great , giuing a
poore Man two Talents , the
Man was so astonished with
the greatnessse of the gift , as
hee answered the King : Most
Princely Sir , I am not wor-
thy to receiuie so much , to whom
Alexander replied , I doe not
respect , good man , what thou
art meete to receiuie , but what
besemes me so great a Poten-
tate for to giue . God doth not
so much regard what wee most

Exo. 10. 24

De Benefi-
cij , lib. 2.

vnworthie creatures are we: this to receive, as what becommeth him, the God of all mercie and magnificence, to bestow and gine.

Mat.6.23.

Herod promised much, when hee promised halfe his Kingdome, but Christ, when hee gives, wee finde him giuing a whole Kingdome : Venite benedicti Patris mei , accipitore regnum, Come yee blessed of my Father, receive the Kingdome: Huzay, Regnum paratum vobis, The Kingdome prepared for you. Seeing Christ hath prepared Heauen for vs, for the loue of God let vs prepare our selues to Heauen.

Mat.25.34

Men are sometimes liberall in promising, but moze niggardly in performing: with God it is not so. Againe, amongst men the ceder, or one only doth inherite: but with God all sonnes are heires, all heires inherite: and the inheritance too is a heauenly Kingdome.

Roma.8.17.

dome to Raigne , to reioyce e-
uer.

The Meditation of this hap-
py end of man (if man did know
his owne happinesse) were e-
nough to make him little respect
a thousand worlds : nay, to say
with the Prophet , like as the
Hart desirereth the water streames,
so is my soule a thirst for God,
Oh , when shall I enter those
Courts of ioy ?

Psal. 42. 1.

11 Demetrius Phalerius hea-
ring the Philosophers dispute
about the immortalitie of the
Soule , wretched man that I
am (quoth hee) who haue so
long liued in the perishing de-
lights of this corruptible bodie .
We know not what wee loose,
when we loose opportunitie of
seeking , and buying that pre-
cious Pearle , for which the
prouident Husbandman should
sell all that he hath .

TO AUTE-
RISATIV
CIVILIAV
ZADORES.

12 When the people , as we
reade in the two and thirtie
of the booke of Numbers , were

G = come

Mat. 13. 44

Num. 32.3

come to their entrance into the Land of promise, the children of Reuben and Gad, regarding not the promise so often promised, desired Moses that they might stay on the hither side of Jordan, because it was a place meet for their droves of cattle, which they more respected then their passage into the holy Land. Are there not some in the world, not farre unlike these Children of Reuben and Gad, who desire to make their stay here, and would goe no farther, or that they esteeme the pleasures and profits of a life temporall, more then they doe the incomprehensible joyes in that life eternall?

Not unlike those guests, who being invited to a great supper, feede so long vpon course Dishes, that when they come to the Banquet, they haue no appetite, they are so satisfied with earthly things, that when they should come to the best, or desire

of heauenly, they haue no desire at all, or as men lead captiue into a forraigne land from their infancie, doe not only forget their naturall language, but euen a desire of returning home.

But for the true Israelites, all is wearinesse, vntill they come into the Land of rest, whereas in other things (saith Cyprian) we are wont to blame it, yet in the expectation of so great a good, we may commend impatience. Woe is me (saith Dauid) that my Pilgrimage is prolonged. S. Austen writes of certayne beasts, that are so patient of thirst, that seeing many poudles, yet they will never drinke of any, til they come to a fountaine that is cleare: surely, the faithfull haue this propertie, they stay the satisfying of their desires, till they come to the true fountaine: here wee are but refreshed, Esurimus dum satremur, wee still are hungrie vntill we come to be satisfied to our desire.

G; 13 In

Cyprian. de
Mort.

Arist. Met.

13 In things that are obtained unto an end, the rule and measure of all actions is taken from the same, which end is first in the intention, and last in the execution: Finis (saith Aristotle) mouet agentem, the end enter issues the agent. Now if blessednesse be mans end, then is it the marke we shott at, and the scope of all our enterprises whiche ever. Every thing is required for blessednesse, and only blessednesse for it selfe.

Ge. 19. 28

Jacobs seuen yeares seruice seemed but light, in regard of Rachel, for whom hee serued. The labour and trauell, not of seuen yeares, but of all the yeares of our life, is nothing in respect of Rachel the fairer, the happier state to come.

14 And this doth answere the prophane Atheist, and meete with the obiection of Iobs friends, What good hath thy righteousness brought thee? O: as some would not blush to say,

say in the time of the Prophet Malachie, What profit is there by seruing God?

The most happy reward in the life to come, doth strike them all dumbe, his very assistance in the life present, may make them amazed. Doe but tri mee (saith the Lord) if I will not powre out a blessing vpon you.

The Prophet David sheweth, that when reioyce when their wine, and corne, and eate succeareth, but Lord, saith hee, lift thou vp the light of thy countenance, as if there were greater reioyning in this, then in any other blesings whatsoeuer.

¶ This blessing, iae the ancient fathers, is both vre and patice, that is, of the clay, and of the Countrie. That which God giueith in the way, is spes-
ken of by the same Prophet David in the first Psalme, where mentioning the name of him that walacheth, not in the

Mal. 3. 10.

Cyril.de si-
de ad Reg.Hil.de Vni.
pat. & fil.

Psal. 1. 6.

counsell of the vngodly, he shall be blessed (saith the Prophet) and how? Looke whatsoeuer he doth, it shall prosper. So saith he of the man that feareth God, he shall be blessed, and wherin? for hee shall see his childrens children, and peace vpon Israel.

Psal. 128.

16 The worlds manner is the Jewes manner, who were wont to bring the best Wine first, Christ hee obserues his old manner, and keepes the best vntill the last.

Ioh. 3. 10.

It is said of Isidore, that being at a banquet, and there beholding a great signe of Gods bountie towards the sonnes of Men, suddenly he breaks out into abundance of teares: being demaunded the cause, for that (quoth he) There feed on earthly creatures, that am created to liue with Angels.

17 To conclude, worthily hath Aristotle said, there is nothing more beseeming the excellencie of mans nature, then

con-

contemplation. God hath set
the earth vnder our feete , and
therefore it shoulde not bee too
much esteemed . The world it
selfe is of a round figure , but
the heart of man is triangulare,
and so comprehendeth moxe then
the world . Our bodies walke
on earth , but our soules shoulde
be in heauen , by our Heauenly
desires : and wee shoulde frame
our affections in forme of a ship
that is close downeward but o=
pen upward , in a heartie desire
of a superior condition : the re=
membrance whereof is like the
message of the Angell Gabriell,
which brought tidings of great
joy, which may make the faith=
full answere with Ezechias, and
say : I he word of God is good,
let there bee peace , and that to
peace eternall . The Philoso=
phers tell vs , that aboue the
highest sphere there is nothing
subject to alteration, peace will
come, happiness will come.

In the meane time , saith

G 5

S.Au-

Esa.38.9.

*Aug. Man.
vlt. cap.*

Psa. 84. 13.

S. Austen, Let my minde muse
of it, let my tongue mention it,
let my heart loue it, and my
whole soule never cease to hun-
ger and thirst after it. O Lord
God of Hosts, blessed is hee that
putteth his trust in thee.

CHAP. VI.

That wee neede not feare Death,
much lesse to meditate thereof.

Exod. 4. 3.

When Moses saw his God turned into a Serpent, it did at first somewhat affright him, for hee beganne to step from it, but when God commanded him to take hold thereof, hee found afterward by many effects, it did him and the people of God much good. At first sight death doth fray our naturall weakenesse, and wee begin to shrinke from it, but hauing confidence in God, who hath willed vs not

not to tease, we find it a meane
to diuide the Waters of many
tribulations, to make vs a pa-
tage from the Wilderness of
this World, vnto a better Land
of rest.

2 It is strange wee shoud
make so nice of our selues, as to
count it a death to meditate of
Death. Nay to esteeme the ve-
ry rememb'rance thereof, as A-
hab did the presence of the pro-
phet Elias, to bee troublesome
vnto vs : whereas Death is so
faire from hurting them, who
put their trust in God , as they
wall rather finde it a gentle
guide to bring them home to
their owne Citie , where they
would be, there to remaine and
abide for euer.

2.Reg.8.

A good mans care is (saith
one,) Non quam diu , sed quam
ene viuat, non quando, sed qua-
liter moriatur Not how long he
lives, but how well, not when
he dies, but in what good sort,
how soone soever.

The

The euill are sorrie that time passeth away so fast , the good desire to bee where time passeth not at all . The matter was once disputed before Leo, by two Philosophers , about dying and ri sing againe , for him that held , we neede not care for either : this mans opinion , said Leo. is the merrier , but surely the other is the truer .

3 That, which we call life , is a kinde of death , because it maketh vs to die : but that , which wee count death , is in the sequele a very birth day of life , for that indeede makes vs to liue . There is a death which some call Mortall sinne , and this is the death of the Soule , which death indeede we shoud all feare . There is also a moderate feare of the other deth , which is profitable to withdraw vs from the allurements of euill . But so to feare it as if it were the vtter ruine and ouerthow of all our being , wee neede

neede not, wee ought not.

4 When S. Paul spake of an unconquerable faith, which was his stay, and the stay of all them, whose hope was in Christ, We (saith he) know that if this earthly house of our Tabernacle bee destroied, wee haue a building, not made with hands, but giuen of God eternall in the heauens: As if hee would tell the persecutors of his time, that miseries for a moment could not dismay them: the perishing of the outward man could not daunt them: no present death could discourage them, for they knew their habitation was in heauen, and themselves incorporated citizens into that Ierusalem, which is aboue: well they might kill their bodies, but to kill in them the faith of the Lord Jesus, all the torments of the world could not.

5 A Heathen man could say,
Degeneres animos timor arguit:
this

2 Co. 5. 1.

this abiecteare is farre differente from a generous offspring. Hec that feares Death, saith Plato, is either φιλοσόφατος φιλοξηπάτος, or φιλοτίμος, a lover of the bodye, of riches, or at least of honour, without all doubt a Philosopher or Lover of wisdom hee is not. But Salomon saith, The iust man is as a Lyon, of whom the Naturalist writteith, that he is of such courage, as being fiercely putred, hee will never once alter his gate, though he die for it.

With what constancie answered the second of those seven Ezechien, who all yecided vp manfully themselves to torment, for the maintenance of the law of God? Thou, O King, takest these our liues from vs, but the God of Heauen shall raise vs vp in the resurrection of euerlasting life. The Philosopher might say, πάντων τὸ δικαῖον τοπερτατον, that is, of things

Plat. in
Phed.

2. Mac. 7.5

Arist. Eth.
lib. 3.

things terrible, none more then Death. But it is otherwise with Christians. Tertullian told the Persecutors of his time, that their crueitie did but open a doore to Gods distressed people, whereby they might enter the sooner into a State of glorie, and therefore death was acceptable to them.

6 Why should I feare (saith the Prophet) in the euill day? As if David saio no cause of dreading death, howsoeuer nature may beginne to tremble at the mention thereof. Hilarion could not but wonder his soule shoud be so loath to depart, after he had seuered God, and God him so many yeares: Consider death as in it selfe, and is naturally we feare it, consider death as a meane to bring vs unto Christ, willingly we may embrasse it: if we feare death, let vs seeke out the cause of this feare: are our sins the cause, let vs repent vs of them: is the loue

Cordis Apo.

Psal. 40. 9.

*Hier. ad. 21.
Hil.*

ieue of this wold the cause? let vs forſake this loue : is it for want of faith? for ſure wee are perpufillx fidei, but of little faith, Let vs ſay with him, wee be lieue, Lord helpe our vnbeliefc.

7 When Iacob ſaw the Cha=riots of Egypt , and thereby perceiued his ſonne Iofeph was aliue, his fainting ſpirits reuiued, ſaying : I will goe ſee him before I die. When Faith doth bring vs many testimonies that our Iofeph liueth, the Christian man may recomfort hūmſelfe in time of diſtreſſe, and ſay, Moriār vi videam. In the name of God, to ſee him, let mee die. Peraduenture it holds in this, ſaith S. Austin: Non videbit me homo & viuet, Man ſhall not ſee mee and liue, well to ſee thee, let me die Lord.

8 Now for these corruptible bodies, they take no damage at all by Death. It is no harme to the ſeede, though it hath for the time a little earth harrowed

or rased ouer it, it shall spring againe and flourish, and bring forth fruit in due season : And no hurt is it to these our bodies to bee cast into the ground : Being sowne in weaknesse, they shall rise againe in power, being sowne naturall bodies, they rise againe bodies spirituall, being sowne in dishonour, they rise againe in glorie.

1. Cor. 15.

24.

Num. 17. 8.

Ion. 1. 10.

Psal. 90. 3.

Job. 29. 23.

Eze. 37. 7.

The keeping greene of Noahs Olive-tree vnder the floud, the budding againe of Aarons Rod, the deliuernace of Ionas from the depth of the Sea, the Voice that calleth, Come againe ye children of men : the hope of Job, that hee should see God with no other, but with the selfe same eies. The prophesie of Ezechiel vnto the drye Bones that shoule come, Os ad Os, Bone to Bone, may stirre vp in vs a ioyfull hope, and cheare our pensiue soules against all the feates and terrors of death. But the resurrection

Hos.13.14.

.Cor.15.

rection of our Dauntour Christ
is the comfort of all comforts,
vox Christi, vox Christianorum,
the voice of Christ is by Christ
the voice of Christians. Faith
S. Austin. Death, where is thy
sting? Hell, where is thy victorie?
first, he speakes as a challenger:
Mors, ero mors tua. O death, I
will bee thy death: then as a
Conquerour, Mors vbi aculus,
Death, where is thy sting? which
interrogation assumeth
an absolute negation. Now
Death thou hast no sting, o;
Death thou art now no Death,
because I haue a resurrection
to life.

And thus Christ triumphed
over the strongest holdes of the
Enemie, to shew weare deli-
uered from her and Death, and
this comforteable wee by those
divine Articles of our Creed,
wher shew his descepcion, and
correction. As Christ was the
cause efficient, so was he also a
figure of the Resurrection. He
ri-

rising, wee shall rise. As one cast into a River, if the head keepe above water, the whole body is in latere.

¶ Of a more powerfull cause, there is a more powerful effect, Epiphanius saith, Adam was buried in Caluine, where Christ was crucified, where the effect of Christs bloud distilling from his blessed Bodie, might say : Surge qui dormis, Iuste thou that sleepest. If the sinne of Adam, who was a living soule, was the cauile that death reigned ouer all, much more the Resurrection of Christ, who was a quickning Spirit, shall be of power to raise vp all that belieue, to the hope of everlasting life.

Wherefore, what greater joy then to bee able to know him, as the Apostle speaketh, καὶ τὴν δύναμιν τῆς ἀναστάσεως, And the power of this resurrection? As Christ in dying shewed, that wee shoud liuer: so in

*Epiphanius.
Tome 33.*

Phil. 3. 10.

Dan.12.
Ioan.11.2.
43.

in rising from death, what wee
should hope, to wit, that all the
bones in Golgatha shal rise, and
those that sleepe in the dust of
the earth, shall awake.

Wherefore though Death doe
swallow vs vp, as the Whale
did Ionas, blind vs as the Phi-
listines did Sampson, seale the
Sepulchre vpon vs, as the
Jewes did vpon our Lord Je-
sus, yet we shall come forth and
breake the bands, as the Bird
out of the snare : The snare is
broken, and we are deliuered.

11 They may well feare
death (saith S. Cyprian) that
haue no faith in Christ, but for
those who are members of that
Head, who vanquished the po-
wer of Hell and Death, Death
is to them aduantage: and a gen-
tle guide that brings them
home to euerlasting rest. Hence
is it, that dying, they are said
to fall a sleepe. They that sleepe
in Jesus, as saith the Apostle,
they lay them downe and take
their

1.Thes.4.
13.

their rest, and God it is that makes them dwell in euerlasting safetie.

We are not wont to feare to fall a sleepe, for sleepe is a refreshing after wearisome labours. The painful labouring man, after his daies worke ended, sleepes often moze quietly then Diues in his marble Palace, on his bedde of Juozie, where he tosseth and tumbleth: he sleepes not quietly, euer in life or death, and of such is that verisid, O mors quam amara, O death how bitter is thy remembrance! What a sorrowfull day is this to carelesse sinners, when Justice shall set such a fine vpon their heads, as they are but decaied men for euer? Having wearied themselves, saith the Wisedman, in the way of wickednesse, they shall crie out, What hath pride profited vs, or the pomp of riches brought vs? after al our stirre, we are neuer the neare, Non mors ut malum, sed

led post mortem ad peccatas, hoc malum. Death is not evill, but after death to goo to punishment that is evill.

12 Surely, this barren and light Land of worldy delights after all our drudgerie yeeldes unto other but a crop of Tares, trouble, feare; and vexation of mind, wheres those that haue laboured in the Vineyard, and haue been often in watching, in fasting oftē, paſſed many ſleepleſſe nights, and refleſſe daies, doe rest from their Labours, and fall a ſleepe to riſe againe with their Bodies, when the Houne of righteousnesſe ſhall appeare in curiaſſing glore. Of thole the Spoule fauth, I would not haue you sorrow, as men without hope, for thole that are a ſleepe. How acceſſable therefore may death bee, when in dying w^t ſleepe, and in ſleeping w^t rest from all the troubles of a toilesome life to ſlie in ioy, to reſt for euer.

13 Againe, whereas death is a tribute, wee must all pay ho= mage : Fiat voluntarium quod futurum est necessarium , & offe= ramus Deo primum quod pro debito tenemur reddere , let vs make that voluntarie which is necessarie , and yield it to God as a gift, which wee stand bound to pay as a due debt . Had wee no farther hope then onely to attayne a State tempe= rati , wee might feare indeede because when wee die , all our happiness shall die with vs : but when God made Whan of the dust of the ground , God breathed into him the breath of life , and Whan was made a li= ving soule , therefore not a de= ing soule .

*Chry. Sam.
10. ad Mat.
1.*

Gen. 1.7.

*Cel. lib. 6. de
Cet. Gal.*

14 Cesar Writeth , that the bare opinion of the Druides , (who taught that the soule had a continuance after the separa= tion from those bodies) mad= many of their followers hardie in great attempts , and abated

in most, the feare of death. Cyrus himselfe could say vnto his Children, when he was readie to die : Thinke not (deare Children) that I shall be no where, or nothing.

If a bare supposall of a future Being, could so much availe against the feare of death, what doth faith effect, which doth warrant vs by good euidence : the Testator is dead, the assurance is good in Law, to set vs in peaceable possession of an inheritance to come , so surely confirmed : O happie Christians , that haue so good hope of happiness : Thy dead Men shall arise , with my bodie , awake and sing yee that dwell in the dust.

Isa.16. 19.

Gen.12.4.

15 If Abraham the faithfull Patriarch left his owne countrie and kindred at the commandement of almighty God, and went into a strange Land, how willingly should we leaue this Countrie, wherein we are only strangers, and goe where we

wee haue our owne home and
abode for euer.

This was the resolution of
S.Ambrose, who neither loathed
life, nor feared to die, because,
saith he, we haue a good Lo:d.

This was the faith of Simeon,
who hauing seen Christ, praised
to depart in peace. This was
S.Pauls gaine, when he said, To
die is to me aduantage, because
this passage was a dissolution,
and this dissolution was to bee
freed from the prison of the bo=
die, and this freing from the
body, was to be at libertie with
Christ: Seeing therefore that
death it selfe, being duly const=
deled, should nothing at all dis=may vs, then much lesse may
the onely Meditation thereof.
The more we meditate of death
the lesse we feare it; the lesse we
feare it, the more faith haue we.

What shall separate vs from the
loue of God, that is in Christ?
Shall tribulation or anguish? Shall
life or death? Blessed bee God,

Possidon. in
vit. Augst.

Luc. 2.21.

Phil. 1. 29.

Rom. 8.35.

saith S. Peter, who hath begotten vs to a liuely hope of the resurrection.

CHAP. VII.

That the afflictions of mind which
are incident in the life of man,
may moue him to a Meditation
of his end.



ALOMON, whom
God for wisdome
chose to bee as it
were a fozeiman
of a great En=
quest, to make enquirie of the
State of the Worlde, to come
forth to speake for all, his con=
science of all, hauing seene and
experiēced the nature of things
vnder the Sunne, yeelds vp
his verdict of all, as thus : All
is vanitie and vexation of minde.
This is in brieke, the condition
of all in generall, recorded for
posteritie, All is vanitie.

3 The rich discontented in honours, the poore languishing in griefe, the learned ful of restlesse labours, for might not the learned fathers haue well said as the Lamps of the Temple, Alijs seruimus, nos consumimus, wee serue other, and consume our selues ? All of what estate soeuer, subiect vnto troubles, and vexations of minde. As if Salomon shoulde haue said, you may looke for no other, all is vexation. I will tell you what you shall finde of the world, delight in it as long as you will, All is vanicie.

3 Small cause had the Israelties to care for their continuance among the Taskemasters of Egypt, and as small cause haue any to desire to liue in this world, as in a Wildernes amongst many Wolves. We know Christ our Sauour hath told vs, That being in the world we are not of the world, in, but not of.

Ioh.15.13

Here wee may not looke for perfect rest of bodie, or all contentment of minde, and therefore to meditate of deliurance, may bee some refreshing to the distressed soule, who may poure out her complaints, saying: Would to God that day might once shine, when I shall see my Redeemer: when I shall come where is peace, within, and without, when I shall appeare before the presence of God with ioy, and bee no more oppressed with griefs, disturbed with desires, molested with thoughts, but iue and rest for euer. Such is the lot of our estate present, To be borne, to sorrow, to die.

4. What comfort can a man reape, or what quiet should hee take where want is miserable: plentie is full of perill, which way soever wee cast our eyes, we find cause of complaint, that wee may well count laughter error, saying, quid infans? why art thou so mad? and subscribe

to that of the Prophet , Lord
thy terrors haue I suffered from
my youth vpward with a troubled
minde : *Iustus non vinit ut vult, nisi
eo peruererit, ubi mori, falli, offendit
omnino non posse* , The iust Mat^h,
saith S. Austen , liues not where
hee would, vntill hee come where
hee cannot die, bee deceiued , or
annoyed at all.

5 Hauing then so litle cause
to ioy in this life , wh ere there
is small occasion offred to make
vs reioyce, where the minde is
so iuested with cares, molested
with griefs, vexed with paine,
we may recount with our selues
the happinesse of them , who
after the stormes of this trou-
blesome Sea , haue cast An-
chor in their safest Roade.

6 Noah had much molestati-
on in the old world, hee had the
waters swelling vnder him, the
heauen darke and gloomye o-
uer him : at last the Arke staid
vpon the Mountaines of Ara-
rat, and then was Noah a glad

H 2 man :

Psal.88.15

*Ang. de Ci-
uit. Dei. lib.
14. cap. 25.*

Gen.19.7.

man: Lot was grieved amongst the sinnesfull Sodomitcs, at last, God sent his Angelis to take him cleane alway. Elias mourned for a time, late vnder a Juniper-tree, sent by his sighs to heauen, at last came the chariot, and then there was no more Iesabel to persecute him, no more false Prophets to band themselues against him. The Saints vnder the Altar may for a time crie, How long Lord Iesus: after a little more suffering, their disgrace shall bee turned into glorie, their mournfull teares into a gladsome triumpf.

Ps.43.11.

7 Why art thou so vexed, O my soule, and why art thou so disquieted within me? O put thy trust in God. In the multitude of the sorrowes (saith the same Prophet) that were in my heart, thy comforts (Lord) haue refreshed my soule. Thereby shewing that as the world had a multitude of sorrowes to assault his heart,

heart, so God hath a multitude of comforts to refresh his heart, amidst a sea of sorrows. As our sufferings in Christ doe a bound, so our consolations also in Christ doe abound too, saith S. Paul.

8 Our Saviour knowing that his Apostles should haue many and great discomforts too in the world, promiseth to send them after his Ascension up into heauen, another Comforter, for his presence was their comfort for the time being, and afterward in their deepest prisons, they shoud haue the holy Ghost their fellow Prisoner, and howsoeuer the world did outwardly annoy them, yet they shoud inwardly haue a Comforter to make them reioyce in their sufferings, and after all to reioyce for euer.

S. Chrysostome vpon that of the Apostle, Si Deus nobiscum quis contra nos, If God bee on

1 Cor. i.

Joh. 14.6.

Rom. 8.11.

ourfide, who can be against vs :
yea rather, saith hee, quis non
contranos, Who is against vs ?
nay, who is not against vs , if
God be with vs ? But howsoe-
uer they are against vs , they
shail not preuaile, or long trou-
ble vs , God is a rewarder of
patience, and death the finisher
of paine. We haue passed, saith
the Prophes, through fire and
water, not fire only as the thre
Children, or water only as the
Israelites, but fire and water,
all kind of aduersities, we haue
passed them, and so not staid in
them, and thou hast brought vs
to a place of rest : so rest will
follow.

9 Now therefore, though the
burden be heauie , yet a light-
somenesse is it to remember the
way is not long. What, saith
Christ our Sauiour ? Behold I
come quickly , and my reward is
with mee.

10 When the App'rentise calis
to minde, that his yeares of co-
uenant

uenant will now shortly expire,
and that then hee shall haue his
freedoime confirmed, the re-
membrance hereof maketh ma-
ny laboursome Worke seeme
more light and lesse grieuous
vnto him.

The poore Traueller in
thinking of his Inne, goes on
more cheerfully towards the
end of his painefull Journey.
The Wond=man in calling to
minde the yeare of Iubilee, is
wont with more patience, to
pass through the years of boy-
dage. Now then amidst the
sundrie sorrowes, incident vnto
the state of Man, and our con-
dition here, a meditation of our
end may much mitigate, if not
altogether take away, the grea-
test sorrowes of all.

Many are the troubles of the
righteous, but the Lord deliue-
reth them out of all: how many
and how great soever they are,
yet an end they shall all haue,
for the Lord taketh either trou-

Psa. 32.19.

bles from them or taketh them from troubles.

Great are their trials, but saluation will one day make amedes, when they shall haue al teares wiped from their eyes, and their reward by so much the moze ioyous, by how much the course of their life hath beene grievous vnto them.

11 Seeing therefore, that on every side we haue such vgent occasion to passe the dayes of this wearisome Pilgrimage in anxietie and pensuenesse of minde, may we not thinke them thrice blessed, who are now landed on the shore of perfect securitie, and deliuered from the burthen of so toilesome a labour, to be where are no teares, and where there is no cause of teares, no trouble, for that there is no cause of trouble.

May wee not thinke them happy men, who are gone from a shadow of life to true life it selfe,

selfe, from darknesse to light ,
from trouble to rest , from men
to God ? May we not be refre-
shed I say , in calling to minde
that this battell will one day be
at an end , and wee freed from
the thowes of all these bitter
calamities ;

Well may wee weep & mourne
as Job and Ieremie did in con-
sideration of our entrance, into
this vale of teares , and often
may wee muse with gladnes of
the time of our departure from
the same. After all sorowes
and those threatening voices , A
voyce will come from the throne
when the vyall of the seuenth An-
gell shall bee powred out and
will say, Factum est. Now all is
done,

Though God do begin with
afflitione, I haue afflicted thee ,
he will surely end with non af-
fliction amplius, I will afflict
thee no more.

12 Consider wee the state of
man from the very beginning
of

Apo.16.17

of Adam, besides his continuall
trauell in the earth, the remem-
brance of his felicitie lost, could
not but bee irkesome vnto him:
he hath but two Sonnes, and
one is taken away by death.
Abel, in the flower of his age:
Noah liues long, and what
with his sorrows in the world,
the comming of the fload, the
mocking of his Sonne, wee
 finde his life more bitter then a
hundred deaths, so to suffer is
not our lot alone.

Ge. 22.17.

First, God called Abraham, Ad-
tentationem fidei, to a triall of
his Faith: and after, Ad bene-
dictionem pro fide, to a blessing
for his faith, because thou hast
endured by faith, in blessing I
will blesse thee, saith the Lord.

C H A P.

CHAP. VIII.

I hat the griefs of the body may also moue vs, to enter into this serious meditation of our end.



When the Prophet Daniel saw what was, and in all likelihooed (vnlesse God set to his hel-
ping hand in time) what still should bee the estate of the peo-
ple, while they were in the thralldome of Babylon, hee
thought more and more of his
and their deliuernace, and be-
sought God to looke vpon the
desolation of his people, to shew
mercie for his mercies sake, in rid-
ding them from all.

When we see and feele what
is, and still will be the condi-
on of this our Babylon: griefs
of body, and afflictions of mind,
we may in our highest deuotion
to God, call to minde the time
of our dismission, and our good
deliuerie

Dan.9.8.

Orig. peri-
arcbol. 3.

Psal. 94.4.

Pf. 124. 18.

delivery from all. Yea, we may consider, that there will come a day, when these crased bodies, subiect to severall infirmities, as the head to Megrims, the Lunges to suffocations, the Joints to gowres, the Stronger partes themselves to convulsions, by shrinking in of the newes: when these bodies, I say, which haue holpen to beare the burthen of the day, shall with the happy soule liue together and reioice together.

2 In the meane season, we may remember in all these infirmities, that of the Prophet, The Lord will not fail his people, neither will he forsake his inheritance. David knew it was Gods manner to try his seruants, and therefore in his afflictions made this protestation of himselfe, and them, though all this come vpon vs, yet will not wee forsake thee.

3 It is our Isaacks vse, first to feele vs by tribulation, and then to

to blesse vs : by these infirmities of the body, wee may consider, Gods feeling. Now after wee haue suffered a little, then take a blessing my sonne.

Gen.27.23

4 Though the winde blowe cold, yet doth it cleane the good graine, though the fire burne hote, yet doth it purifie the best golde. Afflictions, as they are ~~subiecta~~ so are they also ~~subiecta~~ both sufferings and instructions. For these afflictions do often cause an bitter contempt of all worldly pleasure, humblenes of minde, penitence and sorrow of heart for sinnes past, and a moze heedfulnes for the time to come, so by bodily chastisements, God doth kill his and our enemies, that is, our sinnes in vs.

By this meanes also vnto the faithfull, sicknesse is a phisition & quæ contristant & quæ non contristant, in bonum murat, both thinges that make them sorrowful and those that do not,
God

*cbryosf./sp.
ca.50.Gch.*

Ps.137.1.2

God turneth all to their good,
saith S.Chryostome.

In the hundreth and seuen and thirtieth psalme, the peoples captiuitie is thus mentioned, Super flumina Babylonis, by the waters of Babylon, wee late downe and wept, in the Verse following : As for our Harps wee hanged them vp, vpon the Trees that are there nigh : we late downe, a token of their humilitie, and wept, a signe of sorrow and penitencie, as for our Harps we hanged them vp, which shewed they were now verie farre from mirth and melodie. But here we meet with a question worth the asking ; if sinne and transgression were the cause that Adam had sorrow in the fruit of the earth, and Eue sorrow in the fruit of the womb nay, that death was inflicted as a punishment vpon them and theirs, how is it that the punishment of sin by Christ now taken away, both sorrow, and death

death still remayne ? I will shew you, saith S. Austin, how this holdeth against the Pelagiāns. First, these were punishments for sinners, but now they are *Exercitia fidelium*, exercises of belieuers, and so were they in effect in all ages.

6 All the life of Salomon was full of prosperitie, and therefore we finde that Salomon did much forget God : but the whole life of Dauid had much aduersitie, and therefore we see by his Penitentiall Psalmes, and others, that Dauid did much remember God.

7 These chastisements of the body in particular, as they are in the consequent, meanes oftentimes of our good (for the worser part of Man, saith S. Ierome, is sometimes punished, which is the body, that the better part of man, to wit, the soule in the day of iudgement may be saued) so are they in the cause, effects of Gods loue. For though

Aug.de Re-
mis.Peciat.
cont.Pelag.

Hier.com.
Iomiv.

though he be at times a chaste-
ning father, yet a father though
a launching Physician, yet a
Physician, & therfore one that
loues and that cures. We neede
no more, but lay open our
griefes, and let him alone with
the saluing, who sees chastise-
ments sometimes are as neces-
sary for the soule, as medicines
are for the body, who knowes
better then our selues, how best
to doe vs good.

8 Therfore though affliction
be hard of digestion to the na-
tural man, though the potion
be sharp, yet it is his, whose in-
tent is to procure health, quos a
mo castigo, whom I loue I cha-
stice, saith Christ vnto his,
whose loue in chastening we
may not refuse. S. Cuylostome
could say, Magna tentatio no*n*
tentari. A great temptation is it,
not to be tempted at all,

9 Job was a righteous
man, by the testimonie of him,
whose testimony was most true,
What

Job L. 8.

Iam. 5. 11.

What layest thou to my seruant Job, an vpright and iust man, one that feared God? The next newes we heare of him, Job is afflicted in bodie, from the crowne of the head to the sole of the foote. You haue heard (saith Saint Iames) of the patience of Job, and what ende God made with him. The holy man was tempted, that when wee are tried to teach vs what wee should doe,

10 S. Ierome hauing read the life and death of Hilarion, who after hee had liued religiously, died most Christianly, foulding by the booke said, well Hilarion shall be the champion, whome I will follow. If S. Ierome could say, Hilarion should bee the champion whome I will follow, if chaste men may say, Joseph shall bee the champion whom wee will follow, then may afflicted men say for true patience, Job shall be the champion whome wee will follow.

Toby

Tob. 2. 10.

Tobie, after the deede of mercie
in buryng the dead, was accep-
ted of God, the next tidings we
heare of Tobie, is, the holy man
Tobie is striken blind, and least
Tobie might surmisse, hee was
out of the fauour of God, a rea-
son is added, quia acceptus eras,
because thou wert accepted.

Heft. 4.

11 To suffer some chaste-
ments, we may be content, for
respecting our sinnes, God by
these afflictions doth lay but a
soft hand vpon vs. Hester said:
Peccauimus contra Dominum, i-
deo punit nos, We haue sinned
against the Lord, therefore a
punishment is come vpon vs:
so these bodily infirmities wee
may impute them to our sinnes.
So Daniel in his prayer, wee
haue sinned against thee, and
are made a reproch to all that
are round about vs.

Dan. 9. 20.

It was an ancient fathers
prayer, Domine hic vre, hic leco,
vt in posterum sanes, Lord, here
scare & cut me, that thou maist
heale

heale mee for the time to come :
 Better to suffer here then here-
 after, Non respicias (saith Chry-
 sostome) quod via est aspera, sed
 quo ducit ? Respect not so much
 that the way is painful, as that
 the end thereof is pleasant.

12 When S. Iohn asked the
 Angell what they were that
 appeared in long white Gar-
 ments, with Palmes in their
 hands, the Angell answered,
 These are those that came out of
 many tribulations in the World.
 To shew after the stormes of a
 troublesome life, they beare
 Palmes and weare crownes in
 token of everlasting triumph.

13 There is a threedeid con-
 sideration, that may moue vs
 matter of Meditation to this
 effect. The first, Quid sumus,
 what wee once were : The se-
 cond, Quid sumus, what wee
 now are : The third, Quid em-
 bus, what after a short space
 we shalbe : what we once were,
 is shewed by that of Esdras, O

•
 chrys. Hom.
 7. Epist. ad
 Hebr.

Apo.7. 14.

Adam

1. Esd. 7.

I.Fd.7.
August de
cisi. Dei.
bb.1 2.6.2.1

Adam (saith hee) what hast thou done? When Adam fell, we all fell: If the estate of man had beeне without sinne, mans e=state had beene as the Angels in heauen, saith S. Austen, sine morte media imm. realitatem con sequuta it had attained immo=tality without passing by death.

Salomon in his princely seate was cloathed in great roialtie, and yet Salomon in all his roialtie, was not clothed like the lillies of the field. But neither Salomon in all his roialtie, nor the Lilles of the field were ever so clothed, as was Adam before he lost the cloathing of innocence. O happy Adam if Adam had considered so much.

14 Wherefore as the people in the time of the Prophet Aggee, beholding the forme of the Temple, how farre inferiour it was vnto the former glorie thereof, might well sorrow when they saw the one, and remembred the other. In like manner,

manner, when we call to mind the state of innocencie, wherin God made all things for man, and man for himselfe (in that wonderfull excellencie) placed him in Paradise, a Garden of all delights, subiect neither to griefe of body, or vexation of minde, wee cannot but with some sorrow for sin, wherewith we should euer be at vter desrance, remembryng our losse by sinne, behinck our selues of that former felicitie, and in the first place, quid sumus, what we once were,

is for the second considera-
tion, quid sumus, what we now
are, euен sojourners in this
vale of teares, exiles from
our native home, where trou-
bles come like Iobs messengers,
no sooner one hath told his tale,
but another steps in, to say as
much, wher men are beset with
crosses and calamities round
about, the feeling whereof may
move vs to breake soorth into
that

that desirr. f the Apostle , Who shall deliuere vs from these bodies of death ?

16 Cato the wise, and Heathen man, could tel his Schollers, that were hee offered to be yeng againe , hee would in no case accept of such an offer : so wearisome counted he the condition of his estate present.

17 For that future state quid erimus, what wee shall bee, when these vrossie bodies shall bee changed, and made like the glorious Bodie of the Sonne of God , of which bodies God in mercie saith , as sometimes vnto Abraham, for Ishael, I will blesse him a so : so of these bodies in their resurrection thogh as Ishael they are not so free borne as Isaack the Houle , yet shall they haue a blessing too.

18 A Christian remembrance hereof doth make vs desire with a longing perfection elsewher. Hope (saith Salomon) that is deferred doth afflict the minde.

In

In the meane season considerg that nihil iucundum, nisi iucundo illo loco. Nothing is indeede joyfull, but in that place of joy: It may make vs the more cheerefull to passe ouer the greatest grieses of body, and afflictions of mind whatsoeuer, which afflictions in this life, are testimonies of Gods loue, but in the life to come, signes of his iustice.

19 It is the wont of fathers to holde in their owne Childzen, when they suffer the Childzen of Bondmen to goe loosely as they list: God that keepeſ an iheritance for his after his rodde in correcting, hee hath a ſaffe of stay and comfort.

Pſal.23.

Wherefore wee may reckon these trialls as Harbingers, to warne vs before hand of deathes comming, as testimonies of Gods care ouer vs, as medicines to cure our wounds, as occation to inure

Hier.de
Confol.in
aduers.

our patience, as motiues to encrease our faith, as meanes to procure our good, and last of all, as Schoolemaisters towardes our ende, to teach vs this lesson of learning to Die,

If God (saith S. Ierome) had promised vs all peace and quiet, both in this world & in the world to come, then our troubles heere might amaze vs, and make vs doubt of our future rest: but finding by proose; the manifold tribulations of this life present, wee may expect with comfort the promise of the time to come.

20 If a Heathen man could say, when hee saw a suddaine shipwracke of all his wordly wealth, all lost in a moment. Well Fortune I see thy intent, thou wouldest haue mee bee a Philosopher: how much more may the Christian man say, after the many and manifold afflictions in minde and bodie: Well, I see that God woulde haue mee euent to become religiouse

gious and to enter into a meditation of the life that is freed of all : for departing this worlde unto God, wee cease to grieue, wee cease to sorrow, we cease to sinne.

CHAP. IX.

How much it concerneth every one in time of health to prepare himselfe for the day of his dissolution.



Being that our good or bad estate in the life to come, depends much by on the qualitie or condition of the life present: for where the tree falleth, there it lieth, and our passage in order, is from the life of grace unto the life of glory: they see but little, that perceive not how greatly it concerneth every Christian in time of best

I 2 health,

Ecc. xi. 3

health, while yethee hath day before him, to set forward in a prouident course, that so in the coole of the Euening, hee may arive at the port of euerlasting rest. To bee alwaies fearefull, alwaies watchfull, alwaies heedfull.

Salomon tels vs, the Int by instinct of nature, remembers it will not bee alwaies summer : Jeremie tels vs, the Crane and the Sto:be thinke of another season to come : we may goe to schoole to these silly creatures.

If we remember Davids blessed man, he is resembled vnto a tree that bringes forth fruit in tempore suo. The fruit which the careleſſe sinner bringeth forth is often in tempore non tuo while he presumes to strike in with God in his last extremities. It is far better to enter in while the gate is open, then to knocke in vaine when the gate is shut, to ſeek the Lord when he may bee found, then to bee found

found of him vnprouided, when we would not be sought. The shipp would be mended in the haue, not in the tempestuous sea. The breach would bee repaired in time of peace, and not in hote skirmishes of warre. At a time a care would bee had of our estate for a time to come.

2 The dayes of man are but short, his time vncertaine, that little moment we haue, to prouide for a state of all continuance, and gaine eternitie in, is run ouer before we are aware: Gods mercy in giuing vs time and grace, passeth along as a pleasant riuer: if wee stop the course therof, by our continuance in sinne it wll arise high and turne into iustice, beare down by force, and ouerthrow our surest repose in the world.

3 That which once and neuer but once is done, should be aduisedly begun, carefully prosecute, and most seriously laboured with all industry vnto the end: wee sleepe with our

cause, and wee rise with our cause, as S. Austin speaketh.

Gal. 6. 10.

It is the counsell of the holy Ghost: Doe good while yee haue time. The place of making attonement with our aduersary is while wee are in the way: No preparing oyle in our lamps, no entring with the Bridegroome: no running, no crowning. For a sure rule it is with God, Doe well, and haue well. Live the life of the righteous, and die the death of the righteous.

Lac. lib. 6.

5 If any aske (saith Lactantius) whether death be good or euill, my answere is, Looke vnto the condition of the life precedent, which if it bee passed ouer in vertue. O well is thee, and happy shalt thou bee, if otherwise, the case is altered, Mors peccatorum pessima, the death of sinners is worst of all: For why? they passe ouer their dates, saith Job in great iollity, and sodainely fall into a sea of miseries.

Pf. 34. 22.

Iob 21. 13.

Because

Because wee know not the day, wee should watch every day, because wee know not the houre, we should watch every houre. Wee see that in matters of waight, foresight and deliberation is wont to bring them better to passe. Those that runne for a corruptible crown, saith the Apostle, abstain from all things, but wee for an vncozruptible. The husbandman will take his season, the Honldiour will watch his fittest time to assault the enemie, every one will cast the best way to compasse the busnesse hee hath in hand : and shall the Christian man bee altogether carelesse and negligent in preparing himselfe for his departure ? God forbid. Should hee not turne to God , but when the fauour of God is turned from him? should he put off a matter of so great waight, as his conuersion is, vntill the last extremities ? it is no safe course

1.Cor.9.
25.

so to doe : when the infirmities
of bodie in the Patient , and
griefes of minde make him vn= fit
for so needfull a charge , he
hath at these times to dispose .
When by reason of paine hee is
neither for the most part wil= ling , nor able to order aright
his conuerstion to God , then
and not before , to thinke of the
welfare of his soule . Is this
well ? No certaintely : It is the
wisemans wise counsell . Ante
languorem adhibe medicinam :
ante iudicium interroga reipsum :
Before thy languishing griefe ,
consult of the medicine , before
iudgement , examine thy selfe .
Abigall helwed her selfe a prou= uident woman , who went be= fore and pacified Davids wrath .
and so preuented imminent
dangers .

Psal.33.6.

6 The Prophet Dauid ex= pressing the prouident care and
carefull prouidence of an holy
man saith , Orabit ad te in tem= pore opportuno . Hee shall pray
vnto

vnto thee in a time conuenient,
or remember thee O Lord in a
tyme when thou maist be found.

The carelesse seruant that
said in his heart, the Master
doth deserre his comming, the
maister of that seruant shall
come in a tyme he thinketh not,
and giue him his portion where
shall bee weeping and gnashing
of teeth: for if they are happie,
whom hee shall finde so dooing,
then what are they whom hee
shall finde not so doing: happy
are those seruants who attend
his returne, these are those
that sometimes looke forth, sic
as Abraham at the entrance of
the Tents: these are those who
haue their loines girt, their
lampes burning, oyle readie:
these are those that waite with
the wise Virgines for the
Bridegroomes returne: these
ire those whome their Lord
hall finde sic facientes, so doo-
ing, and therefore make them by
rulers ouer much, Take them by

If the

the hands , and bring them to the participation of cuerlasting ioy.

*Vener. Bed.
in Lyc.*

To conclude, these are those who are euer ready (saith Beda) whether the great Lord knocke or come, Pulsat, cū per agritudines ostendit mortem vicinam ; venit, cum iudicium appetet, hee knocketh when by sicknesse he sheweth death is neere, hee comes when he appeares to pronounce iudgement.

7 O that men would with carefulnes prepare themselues in time , while they are their owne men, they shall one day finde the benefite of this carefullnesse.

8 To him that passeth through darke places, one light carried before him will doe moze good. then many that are brought after. For him that undertakeith a long iourney , advise before hand will stand him in stead.

For this spirituall voyage the bow of the Prophet should
be

be the boþ and resolution of
euery particular man, by the
assistance of Gods grace, Dixi
custodiam vias meas, I said I
will take heede vnto my waies.

A religious p[re]paration in
time would doe men more good
then they are alwaie, happie
are they that seeke the Lord
while hee may bee found, for
there will come a Non noui vos,
I know you not, for them that
come to buy, when the market
is done.

9 Christ wept for the men of
Jerusalem which would not
weepe for themselves, and all
was because they knew not the
things that did belong vnto
their peace in die sua in that day
of theirs.

Antiochus after his many
iniuries offered vnto the people
of the Jewes, and vnto the
Temple of God it selfe, taking
sacrilegiously from thence the
ornaments appointed for Gods
seruice, when the Lord called
him

Lu. 19. 41.

1. Mach. 6.
12. 13.

him to answeare the cause at his owne consistorie, he could then wish he had never medled with sacred goods onely consecrated ad pios vsus to the Church, to godly bles.

When Pharao saw the Sea ready to swallow him, he could then no doubt bee sorry that euer hee had wronged poore innocents, and oppressed Gods own portion. When Ieepe is gone from their eyes, when rather extremitie of griefe then true sorrow doeth take out a little sicke repentance from the most carelesse : when rest is departed from their tossed beds, then many may wish, that they had vsed lesse oppression, that they had fasted often with the Apostle, prayed with Daniel, wept with Mary Magdalen, liued in meane estate, and so haue feared God, rather then to haue enjoyed the pleasures of sinne for a season, which they finde to bee full of bitterness at the last.

These

2.Cor.11.

17.

Da.9.21.

Lu.7.18.

These things should be considered
in time, and here is the time.

10 They shall seeke mee (saith
Wisdom, speaking of negligent
sinners) but they shall not finde
mee, and why? because they
seeke when it is too late. The
foolish Virgins may call Lord,
Lord, But when the Bride=
grome is past, and that milde
countenance of Ch:ist turned a
way, the wofull plight of these
Virgins shall bee such as it
were enough to b:reake their
hearts with sorrow, if it were
possible for their heartes to
b:reake.

Are not the pleasures of sin
deare pleasures? Had wee not
neede then in a case of such im=
portance, to stand euermore
ready by a serious preparation
for our ende. To holde vs fast
in the feare of God, and to waxe
old therein, as Syrach counse=
leth vs?

11 Moreover, this our conti=
nuance here is certaine in vn=
certaintie,

Pro. I. 18.

Mar. 25.
11.12.

Eccl. 2.6.

Eus.Emis.
Momi ad
Mon.

certaintie, therefore, saith one. Nobis certam solicitudinem imponat incerta conditio, Let our vncertaine condition put into vs a certaine carefulnesse of our estate to come. If in any thing that care of the Prophet is to be remembred, who would not suffer his eyes to sleepe, nor his cyclides to flumber : it would surely in this of all other be remembred.

Who would passe a day in sinfull securitie ? Who would lay him downe in that state of life, wherein he would be loath to bee gone and leauue this Tabernacle ? Doe not many meeete with death, and are they not often surprised at places of greatest triumph, where men are wont to think of nothing lesse ? now merrie, and in shourt time mourned for : a Bone in the meate, a huske in the cup. The laying waite of an enemy, hath made many a stout Champion, after manifest perils escaped in the

the middest of the hatefull enemies, to yeelde by so weake a meanes, whether they would or no. Isaac the Patriarke, Aaron the Priest, Dauid the Prophet. Iolias the young Prince, Israel the people, by little and little all weare away, Bee the day never so long, at last comes cuensong.

12 Many good friends often times in the world, shake hands at parting, and we see their next meeting is at heauen. Wherfore when we keepe our solemne assemblies, wee had neede keepe them religiously minded, for we know not whether wee shall euer keepe them anie more. When we make our humble re= pentance to God, we had neede doe it sincerely indeede, it may be our last.

There is a time to seeke (saith the Wiseman) here is the time of seeking, life is heere wonne or lost, heere prouide, and bee safe for euer. And because

Eccl.3.6.

cause the time is shorȝ, let them
that vse this wo:ld (saith the
Apostle) bee as though they vied
it not: This is the same way,
though narrow, this is the
right gate, though straight, and
it leadeth vnto life.

Sathau he is busie, because
his time is shorȝ, and thereso:re
his wrath is the fiercer: At first
he assaulted the Church by vi=
olence, but now by deseit. The
woman was deceiued (saith the
Apostle) deceiued, and so not
overcome, whereby wee may
learne that our relapses into
sinne, come not so much from
our enemies force, as from our
negligence. But wee remem=bring
the continuance of time,
should vse all diligence, and
haue the greater care to preuent
the subtle serpent. Wee know
not whether we shall haue so fit
a time of repentance ever here=afte:.

It is said of certaine haukes
in colder Countries, that they
are

are most earnest and eager to take their prep, when the day light there, is of least continuance. Care wee not so much what shall bee after vs in the world, but let vs care what will become of vs when wee are departed hence, in the world to come. Heare good counsell (saith S. Austen) Doe that before death, which may doe thee good when thou art dead.

13 The Church doth pray and that in most Christian manner too, that the faithfull may bee deliuered from suddaine or unprovided death. And surely great cause hath the sober Christian man to desire rather leisurely to yeeld himselfe to God if it shall so stand with his good pleasure, then to bee taken in a moment from the societie of men. To haue a good departure out of the worlde, may bee a good mans prayer, and to close vp the course of life

*Aug. in
Enchirid.
ad Lan.de
Dulcis.
Quæſt.*

life with a treatable dissolution
ts that faire Christian end we
may all begge at the hands of
God.

Notwithstanding, when the
mind is well prepared, and eue-
ry day resigned to his will, who
knoweth better then our selues,
how best to bring vs to his
Kingdome. Though the Chri-
stian ende his dayes by a more
short riddance from these bodily
infirmities, the suddainenesse,
with Gods helpe, is no preju-
dice vnto his future good, that
lives euer prepared for the day
of his departure, and they are
not overtaken with death, how
suddenly soeuer they are gone,
that daily minde the time of
their dissolution.

14 Wee may remember that
if wee respect our estate, and
condition of life, we are all at
one, and the selfe same stay,
Considera (saith S. Bernard)
non qualis sis, sed qualis fueris.
Consider not so much what
thou

thou art, as what thou shalt bee. What is become of all Adams posteritie, for these many hundred yeares passed ? excepting a remnant are they not all gone ? must not the remnant after ?

15 Moses mentioning the age of those who liued before the floud (when as yet the daies of man were of moze continuance then they ate) saith, All the dayes of Seth were nine hundred and twelue yeares, and he dyed. All the dayes of Iered were nine hundred sixty and two yeares, and hee dyed. All the dayes of Methusalem, were nine hundred sixety and nine yeares and hee dyed, that same & mortuus est, and he dyed, will ere long be the clause applicable to vs all. In the meane season wee read the Epitaphes of others, follow the funeralls of some dear friends, we see many, as those on whom the tower in Siloa fell, gone in a moment,

Gen. 5.8.
20.37.

Luc. 18.4
was=

warnings sufficient, if war-
nings will serue, to make vs
liue prepared for our end.

16 Carelesse men, (saith
one) are not vnlike dissolute
seruitors in Princes Courts,
who hauing their allowance of
lightes: spend them out in riot,
and so at last are faine to goe
to bedde darkling: prouident
Ch:ristians haue a foresight to
thinke of the time to come, con-
sider this transitorie estate will
haue an end, and therefore pre-
pare for an other world, where
they may haue a stay or perpe-
tuall of rest.

17 Now then to bee cuet in
a readinesse for the giuing vp
our account to God, to liue
prepared for the day of death,
the vncertaintie of life, the
waighernes of the charge may
justly moue vs all to be carefull
indeed. How much therefore it
concerneth vs in time of health
to prouide for another wold,
every one doth see, we haue
not

not two soules, that wee may hazard one.

In the 23. of Leuiticus, God tels his people of a way of reconciliation: hee that humbled not himselfe that day, it should goe euill with him, whence they might perceiue, how that it should goe well with them, that did that day humble themselves. This life is the day of reconciliation, if wee now humble our selues, it shall by the grace of God goe well with vs. In the twelft of Exodus, God willed his people vpon their passage out of Egypt to haue their loynes girte, their staves in their hands, their shooes on their feete, that there might be no let when the time of their deliuery should come, wee know not how soone God will send vs from this Egypt: Jesus Christ graunt wee may keepe our Passouers with soules prepared to bee gone.

Who so feareth the Lord (saith the

Lewit 23.

the wise man) it shall goe well with him at the last, and hee shall finde fauour in the day of his death.

CHAP. X.

Wherein is shewed the manner of this preparing, or the state and condition of life, wherein the Christian man should stand prepared for death.



The meane then to die the death of the righteous, is first to liue the life of the righteous.

The meane to sit with Abraham, is here to walke with Abraham, for God hath appointed a vertuous life to goe in order before the great reward of eternall life, not as the cause, but as the consequent of our blessed righteousness in Christ our Saviour.

3. What

2 What remaineth but to frame the premisses, as we wold finde the conclusion; To sow as wee wold one day reape, for those that will lie soft, must make their bed thereafter, and to liue the life we hope to liue, is in a generalisie here to liue, religiously, Si non in hac vita, non post hanc vitam, if wee provide not in this life, there is no prouiding after this life.

Aug. decr.
ger. pro
mors.

3 The old Christians made the world to read in their liues that they did beleue in their hearts, and Heathen men to say, This is a good God whose seruants are so good. Heathen men see and heare of the great deuotion of the olde Christians: they in effect thus reason: Surely these men are of God, these without doubt looke for a world to come. The labours, the learnings of the auncient Fathers, their sinceritie amongst men, their deuotion to God, it was the wonder of the world,

Just. Mart.

world. The seruants of Aha-
xiah tell their master of the man
that met them in the way , his
attire his wordes, &c. Ahaziah
saith it was Elias the Thesbite.
Therefore then this good and
holy conuersation of life after
the example of good men, what
better state for a Christian man
to stand in , euer prepared for
his end.

1.Sa.12.3

4 Was not that a memo-
rable protestation of Samuell,
when before his death , in the
presence of al the people, he de-
clared as thus , his integrallitie
of life ; Behold here I am, beare
record of mee before the Lord
and his annointed. Is if hee
should haue said. Giue me my
Quictus est at parting , Whose
Oxe haue I taken , to whome
haue I done wrong ? The peo-
ples reply in effect was, now
God be with thee good Samuel,
to whom thou art going , thou
hast indeede done vs no wrong.
And so with mournefull heartes
they

they gaue him this good testimonie at parting.

5 That of S. Paul, when he tooke his farewell of the men of Ephesus , who wept abundantly for the words he spake, being chiefly sorry they should see his face no more, I take you to record this day, I am pure from the blood of all men , I have couered no mans siluer or gold. After so good a life was not this a good farewell? That of Simeon a just man, one that feared God, and waited for the consolation of Israel , who embracing Christ, Prayed to depart in peace.

6 O good life (saith an ancient father) what a toy art thou in time of distresse ! It made the same father neither ashamed to live any longer, because he had lived honestly, nor afraide to die, because he had a good Lord. Sweete is the felicity of that man, whose works are iust, whose desires are innocent.

Acts 20.
20.27.

Luc.3.19.

Poss. de
Amb.

*Plutar.in
vita.Peri.
Plu.in vit
Lysand.*

Ecc.44.14

¶ Plutarch writeth of Pericles, that hee never caused man to weare sorrowfull attire, he was so harmelesse. And of Lysander, that he was more honored after his death, then euer he had been in his life, he was so vertuous. But the Wise man speaking of the seruants of God, who passed through the darknesse of this world with lampes in their liues, which both light them selues and others. The righteous (saith hee) are had in perpetuall remembrance, their bodies are buried in peace, but their name liuereth for euer more.

For such is the power of vertue, as it makes men not onely honoured when they are aliue, but also when they are dead, and it is wont to take good men out of their graues, and cause them to liue in the mention of long posteritie, hauing their names registered and intollled with the Saints of heauen, & their fame canonized in the booke of life.

These

These stood euermore vpon
their departure, hauing that
heauenly treasure of a good
conscience, hauing peace and
tranquilitie of mind, When the
euill are tossed, saith the Pro-
phet Esay as the raging waues
of the sea, their name perisheth
saith the Wiseman, as if they
neuer had beeene.

Ec.57.20.

8 Thus the innocent life like
the watchfull seruant openeth
the doore gladly, when his ma-
ster knocketh, but the riotous
seeketh corners, being ashamed
to be seene, nay, saith one, Puder
videre cum quem contempnisse
meminit hee is ashamed to see
him whom hee remembers hee
hath contemned, the one is quit
by a toyfull proclamation, the
other found guilty at the barre
of his owne conscience.

Hce that will say with the
Apostle, Mors mibi lucrum,
Death is to mee aduantage:
must liue with the Apostle,
~~etiam ovesciones a jas. omni bo-~~

Phil.I.

na conscientia , with all good conscience, I read of one who a little before his departure from the world, spake these wordes to them about him , My good friends. I now find it true indeed , he that leaueth al to follow Christ , shall haue in this world Centuplum,a hundred fold : I haue , I haue , I haue that Centuplum , peace of conscience with me at parting . Thus much in generall of preparing our selues for the time of our dissolution.

To come nearer home , the applying of himselfe to Faith , Hope & Charitic , is that Chri= stian estate wherein the seruant of God once settled neede not to feare to speake with his enemis at the gate .

Faith is the staffe , where= upon wee stay both in life and death , which faith tels vs , that God through Christ is become our welfare . By faith wee are blessed , in the third to the Gal= thians aud fourth . By faith wee
rejoyce

reioyce in tribulation, in the fift
to the Romans the second. By
faith we haue accessse vnto God
in the third to the Ephesians
and twelfth. This is the shielde
wherby wee quench the fiery
darts of Sathan. This is the
meane whereby wee resist his
power.

10 Nahash the Ammonite
would make peace with the
men of Iabesh Gilcad, but vpon
condition, that he might thrust
out their right eyes. This olde
Ammonite our enemie would
offer peace to Gods children,
but it is vpon condition for hee
would haue their right eye, or
that blessed faith that holds the
soule=sauing loue of Christ cru= =cified, put out: but will the true
Gileadites yeeld to such a con= =dition? No: not for ten thousand
worlds of riches,

11 Haue we any thing to doe
at the throne of God in heauen
there wee haue but two pleas,
the one of innocencie, the other

Rom.5.13.

Ephes.3.13
Epel.6.6.1.Sam. 13.
2 3.4. —

of mercy. Because we cannot plead the plea of innocence, faith bids us boldly plead the plea of mercy, and tells us the judge is reconciled.

Rom. 5.1.

What shall separate us once confirmed in faith from the loue of God in Christ Jesus? Shall powers or principalities? things present, or things to come? No, neither life nor death.

Luc. 7.50.

12 What manner of faith Christ comprehendeth in the gospel, wee reade by that of Mary Magdalene, who after sorrowing and weeping for her sinnes, Christ tells her, Thy faith hath made thee whole: as if he should haue said, Mary this weeping, this repenting faith is faith indeede. When he had seene the religious duety of the Samaritan, that came backe to giue God praise, and fell downe at Christ's feete, he saith unto him also, Thy faith hath made thee whole: as if this humble faith, this religious faith, is a saving

Luc. 7.50.

sauing faith: Goe in peace. The blind man that cried, Soun of Dauid haue mercie vpon mee, And being reproued, would not leaue mercy, vntill he obtained mercy, Christ said to him, as to the former, Thy faith hath made thee whole, as if this praying faith of thine is a good faith, Receiue thy sight. What made many old Saints to endure bonds and imprisonment, to bee stoned, to bee hewen asunder? It was faith (saith the Apostle.) This was no palse faith, but firme and constant vnto the end that comforts the languishing minde, and saies if we liue, we liue vnto the Lord, Whether we liue or die, we are the Lords.

Lu. 18.42.

He. 11.37.

Ro. 14.8.

13 To this faith is adioyned Hope, which is called by the holy Ghost the Anker of the soule. The Anker lyeth deep, and is not seene, and yet is the stay of all. So hope reacheth farre, is of things vnseene,

Rom. 5.5.

Ro. 13.25.

1. The. 1. 6.

Heb. 4.16.

Ro. 13.15.

and yet holdes all sure amiddest
the surging waues of a boiste-
rous world: this hope maketh
not ashamed, abideth with pa-
tience, reioyceth in afflictions,
is as S. Austin calleth it, the
very life of life. For why? it
biddes vs goe comfortably to
the throne of grace, and not to
refuse the changing of these
mortall bodies. That wee may
receiue them in a better resurre-
ction.

14 In the third place, Cha-
rity the vnseparabile companion
of faith, may be considered. God
in the Creation did separate
light from darkenesse, wee may
not in the state of iustification
joyne the woxes of darkenesse
as envying, strife, and conten-
tions, with the light of faith
which are weaued together as
was the Coate of Christ, and
therefore are not diuisible.

15 In the second Booke of
Kings and the tenth Chapter:
when Ichonadab came towards
Ichu,

Ichu, as if hee had some earnest intent to be his follower: Ichu said, Is thy heart vpright with mine? Hee answered it is, then quoth Ichu, giue mee thy hand. Our noble Ichu, whome God hath set vp to pull downe the power of darknesse, sages to all that would p^rofesse his name? Is your faith vpright to mee? then giue mee the operation of your hands.

2. Reg. 16.

15.

16 The childeⁿen of God as they shal differ from the childeⁿen of this world hereafter, so must they differ from them here by good w^rorks, which do manifest themselues by Christian chariti^e: Christ sages vnto his, as the Lord of the vineyard said vnto them in the market place, quid statis otiosi, why stand yee idle? Faith like Rachel mourning for her childeⁿ, lamenting the defect of good w^rorkes, and faith as Sara, giue mee fruit or I dy^e: Moses saith, that every tree brought forth fruit according

Mar. 2. 18.

Gen. 1.11.

Io.13.35.

Aug. despi-
rit. & ani-
ma.

Pf.14.1.

Gen. 4.
v.5.8.

ding to his kind, faith is a good tree, it should therefore bring forth fruite according to his kinde. Our Sauiour Christ saith to his Disciples. By this shall all men know you, whose you are, in that you loue one another. If wee haue loue saith S. Austen, wee haue God, for God is loue, loue was the way wherby God came to vs, and loue is the way whereby we go to God.

If this loue of God decay, the loue of thy neighbour will soone come to nothing. Dauid puts these together, when hee saith, The foolish said in his heart, there is no God: hec by and by addes, they are corrupt and become abominable.

17 Cain offered bad offe= rings. which was a token that the loue of God waxed colde in Cain, it was not long after that hee laid violent hands on Abel, which shewed that hee lost with all the loue of his neighbour. But O Cain (saith S. Ie-

S. Ierome) what doest thou ?
 what caule hast thou of this cruell
 hatred and desire of shedding in-
 nocent blood ? *Quid commenuit*
frater ? Quis vim iniurias ? what
 hath thy brother deserued ? what
 violence hath hee offered ? hath
 thy solitarie brother displeased
 thee , because hee pleased God ?
 thou knowest not what a losse
 thou shalt haue in the misse of so
 good a companion . But enuie
 and venomous malice where it
 once entereth , how doth it blind
 the vnderstanding , nourish and
 incense vncharitable mindes to
 commit most soule and vnchristi-
 an attempis ? Shall we lend enuy
 our will ? shortly will it become
 our Lord .

If you will heare how La-
 mech that was an euill man ,
 speakes . If Cain were auenged
 seuen fold , I will bee auenged
 seuerat times seuen fold Here
 is nothing but a minde set vpon
 teuenge . But if you will heare
 how Dauid the man of God
 speakes

Hier.de
conf.in
Aduers.

Gen.4.4.

Gen. 15.19

Mat. 11.1.
25.Mat. 6.12.
Luc. 18.
28.30.

speakes. Is there any of the house of Saul, that I may shew mercy unto them? He speakes of loue and kindnesse towards his very enemies, & so spake Ioseph when he forgave his brethren. Because (saith he) I my selfe am vnder the hand of God.

18 All that wee can o^r doe forgive our enemies, are παραπλήματα offences or some small trespasses, but those which God forgiueth are ὀφελήματα, debts of great importance: wee some few pence, hee talents, and those ten thousand too.

19 Thrasybilus a Heathen man, to renew amity lost among men, made a Lawe αὐτονόμιας of forgetfulness of all wrongs and iniuries that had been offered: it is not a lawe of Thrasybilus, but of Christ Jesus, Forgiue and it shall be forgiuen you.

20 What hath heauen more glorious, then the union of the Trinity? what hath the earth more

more heauenly then consent and
vnity? When one riuer runneth
towards the Ocean, it is a good
course and goes as it shoule
but when it meeteth with ano=
ther riuer, then they make a
current indeede. When the loue
of God doth carry vs along, we
goe well, but when this mee=
teth with the loue of our neigh=
bours, then we set forward with
a maine stremme into a sea of all
blessednes.

21 A special mean to encrease
this double loue in the harts of
all beleeuers, is a frequent par=
ticipation of the holy and bles=
sed Eucharist, which is called
of some ἀρόσιον, that is to say, a
most necessary prouision for our
spirituall voyage; of this I shal
speake more at large in another
place. O blessed mysterie, which
amongst other high and hea=
uenly effects is as a meane to
strengthen vs in this great
iourny, and comfort vs towards
the end of the way.

22 Thus setting our selues
in order, wee may accept of the
time whensoever it shall please
God, that brought vs into the
world, to take vs from this
our continuance in the same.
The condition of life, wherein
wee may stand prepared, re-
quires our Christian practise,
the happinesse of this conditi-
on, we shall finde, when we come
vnto the state of all happinesse.

CHAP. XI.

How the Christian man should
demeane himselfe when sick-
nesse beginneth to grow vpon
him.



The first and princi-
pal thing religiou-
sly to bee remem-
bered in the begin-
ning of sicknesse
is, that the soule doe call her
selfe to a serious account of
sinnes

sinnes passed, of the euill committed and the good omitted: remembryng that of the Prophet, *Dixi quod confitebor aduersum me iniustiam meam* I said I will confess against my selfe my owne vnrigheteousnesse: Therefore by an auncient decree the sickle was enropned, before sending for the Physician, to make first a contrite confession, and humble acknowledgement of his sinnes, as if our sinnes were (as they often are) the cause of our sicknesses, and surely, this decree was very respectiuely had in vse. *Wee will open our grieses and sores to the Physician of the body, and when we humble our selues vnder the hand of God, wee open our sinnes to the Physician of our soules, who can best apply the best Medicine.* Thy mercies O Christ Iesus.

2 Our Sauour having restored to health, and cured the man

Pſ.32.9.

In decre-
tive.

Ioa.5.2.3:

Ios. 5.14.

man that lay by the Poole side,
and had beeene sick so many
yeares, he giueþ him absoluti=
on who is the sole absolner, for
all is in mercy. Behould thou art
made whole : That was for the
time past, next he addeth a cau=
tion, as a Memorandum for the
time to come: Sinne no more, lest
a worse thing come vnto thee
made whole, therefore sometimes
a diseased creature, made
whole, therefore not of thy selfe
whole, made whole, therefore
now a sound man : Sinne no
more, lest a worse thing come vnto thee.
Hee that afflicted thee
for a time, could haue helde
thee longer : Hee that touched
thee in part could haue striken
thee in whole. He that laid this
upon thy body, hath power to
lay a greater rodde upon thee,
on bodie and soule Sinne no
more.

So by this wee see, that bo=
dily sicknesse may moue vs to
cry out with the Psalmist, Pec=
cata

Pſ. 15.6.

cata iuuencutis ne memineris Domine. Lord remember not the sinnes and offences of our youth : and say with the same Prophet. Ab occultis mundanos, O clese thou vs from our secret sinnes.

3 When sicknes beginneth sharply to touch vs, wee are carefull (as I said) in seeking, and sending to procure the health of the body, as Afa sought to the physicians to heale his disease, when hee shoud haue rather sent to the Prophet to haue giuen him some spirituall receite for his sick soule. The woman in the gospel spent all that euer shee had vpon the physicians, and in the end shee was never the better, but once comming to Christ, shee came where shee might haue cure, and had indeede.

4 When the physician hath done, then wee can bee content the Diuine should beginne : as if some few wordes of ghostrly coun-

2.Cor. 16.
13.

counsel were enough, when we see there is but one way with vs. No, no, the first and chiefest care in all extremities shoulde bee a penitent imploring of the helpe of God, who in this case doth oftentimes cure both body and soule, & lengthen the dayes of sorrowfull suppliants, as hee did the daies of Ezechias.

First therefore take a good quantitie of repentance, two handfuls of faith in the passion of Christ, put both together with a purpose by the helpe of God for to walke vpon it in holinesse of life, and apply this as a good receite, for thy sickly soule, which hath taken a dangerous surfeit in sinne.

The lumpe of dyed figges, (meanes ordained by God for the bodies health) haue also their conuenient vse. The Christian wee honour, but it is for necessities sake, that vnecessary maner of vsing phisick, which maketh health sick, away with it

ita Gods name. The physick
of the Soule hath the best
cordials for the penitent Pa-
tient.

That of the people in the
booke of Numbers may bee re-
membered, who beeing stung
with the Serpents in the wil-
dernes, hath no better mean of
succour, then the looking vp to
the Serpent, which Moses as a
meane ordained by God, set
vp for the procuring of their
health, wee haue no further re-
fuge in time of need then the lif-
ting vp of the eies of our soules
to behold Christ crucified.

¶ The people cried vnto Mo-
ses and Aaron, but there was no
helpe vntill God in mercy ap-
pointed this miraculous mean.
No reliefe could be found in the
Lawe for the distressed soule,
vntill God in his wonderfull
loue raised vp a mighty saluati-
on in the state of grace. The
serpent was lifted vp on high,
that all might beholde him, so
was

Nu. 21.28.

Mū. 21. 9.

Ioan. 3. 14.

Ge 42. 21.

was the Sonne of God, that all
beleeuers might receiue sauing
health from him, and by him.
In the curing of those who
were stung by the Serpent, it
was Vide & viue, looke and liue,
for Christes curing it is, crede &
viue, beleeue and liue.

7 This blessed meane in
times of greatest extremity doth
adde no small comfort to the af-
flicted. And thus the p:ncipal,
care when sicknesse beginneth,
being an humble acknowledge-
ment of our sinnes, which may
move vs to say, as Iosephs bre-
thren, Therefore is this trouble
come vpon vs. A heartie con-
fession of them all, an humble
desire with bended heartes and
knees for remission thereof, by
him who is the hope of the di-
stressed, the ioy of the afflicted,
the curer of the sick, and the re-
surrection of the dead, a willing
minde to bee deliuered from the
bands of sinne, may make vs
crie with the Prophet Dauid, I
am

am so fast in prison, that I cannot get out. And last of all a joyfull lifting vp of the heart to the thron of grace, may make vs willingly renounce the world, and resigne ouer our selues vnto his diuine pleasure to whose appointment wee ought with patience meekely to submit our selues. First, God sent Jonas to warne Niniwie, and seeing the repentance of the people, then comes a message of mercy, these trials are as forewarners.

8 We see we are in his hand who alone hath power ouer all flesh, when we are in want we then know the benefite of plen-
ty, when we are in bondage we then best perceiue the good of freedome, when we are in sick-
nesse, wee most thankfully ac-
knowledge the blessing of helth,
(if we haue any thankefulnes)
and may easilly gather how
God by bringing sicknesse, doth
in mercy stay till wee make vs
ready. If it shall please him to
adjourne

adourne the time of this our Pilgrimage, wee ought to offer a determinate purpose, as a sacrifice vpon the Altar of our heartes, to blesse him who hath euer blessed vs, to serue him truly all the daies of our life. And thus hauing our trust in Christ crucified, wee make this resolution : If wee liue, wee shall doe well ; if wee die, we shal doe better.

CHAP. XII.

How the sicke should dispose
of worldly goods and posses-
sions.



Is sinnes by the
sicke person con-
fessed, his soule re-
ligiously commen-
ded vnto G D D
his desire either to liue or die,
giuen ouer to the diuine prouide-
nce : an orderly disposing of
these

these tempo; all blessings which God hath here lent unto his seruants, (as oares and sayles to bring Passengers to their long hauen) is very conuenient for euery Christian in time of health, and nothing ominous, as some haue timerously doubted. Experience doth shew, that afterward wise men haue liued long, done full well, and serued God many yeares in the world. A great temptation in sicknes is, the loue of the world and worldly things, for that most affecteth a man towardes his death, which he most loued in his life, as riches, landes, wife, children: to prouide a remedie against this, it is needefull for a man to haue his Testament readie, and in his extremities not to be troubled about the ordering of worldly goods when he should be ordering his soule. Now then of disposing worldly goods and possessions, of disposing blessings temporall.

This

Ge.25.36.
I.Rc..1 25.
Tob. 4.20.
Esay 38. 1.

This disposing of blessings temporall, maketh vs not to die the more quickly, but the more quietly, and therefore it was put in practise of Abraham, when hee gaue the principall part of his goods vnto Iiac his sonne, and vnto others Abraham gaue gifts or legacies: this did David, Tobie, and Ezechias for the quiet of succeeding posterite, they disposed of earthly possessions, going to possesse heauenly.

2 In this disposing to be aduis'd by them, whose learning and knowledge is approued, doth much further the well ordering of all. Wlee shewe our thankefulnes vnto God, and charitie to men, when we become beneficiall vnto others, rememb'ring whose saying it was: It is a blessed thing to giue.

3 In which giuing, the maintenance of Churches, Colledges, Schooles, Hospitals, and

Act 20.

and such like godly vses should
(where abilitie is answerable)
be chichely remembred: for by
these deedes of mercy, wee doe
not only our selues acknowledg
Gods goodnes, but make many
others, when we are long since
dead and gone, blesse him in the
participation of the same.

4 Mercifull men (saith the
Wise man) haue honoured God
by this meanes: and how? The
Lord hath gotten great glorie by
them. To giue vnto the poore
in time of sicknesse is good, but
more acceptable were it to doe
it daily, and in time of best
health.

This giuing is the shyp that
will neuer strike against the
rocke, but bring our Marchan-
dise home in safetie. This gi-
uing is the most gainefull inte-
rest. When the mercifull shall
receive a thonsand for one, and
finde in another world the re-
ward of lending vnto God: that
is to say, of giuing vnto the

Eccl. 44. 2.
15.

L. poore:

poore : for hee is their suretie, they shall not haue losses by him.

In hooding vp our riches (saith Gregory) wee loose them, but in dispersing them abroad, we most surely keepe them. To disperse them when wee can hold them no longer is not so much, though commendable : in this kind with lob not to eat our morsels alone, but to giue our bread vnto the hungry , nay to take from our owne plentie , to giue vnto Christes little ones, is commendable indeede. Blessed is hee (saith David) that considereth the poore and needy. The Lord shall visite him when he lyeth sicke vpon his bed A cup of cold water shall one day not want a reward, not simply as a reward, but as a reward in his name, by whom all things are acceptable.

Where is become the large liberallitie of late Benefactors towards the poore members of Churc:

Christ is not al scarce suffici-
ent to maintaine our excesses?
The pride of the world in at-
tire, and the maintenance ther-
of in lauishing, the needlesse su-
perfluitie in drpt, hath eaten vp
hospitality, and mercy towards
many hungry soules, and cau-
seth that we haue little to leaue
at our departure for the good of
others. Neuer more at the ta-
ble, but neuer lesse at the doore,
neuer more sumptuous in cloa-
thing our selues, neuer lesse re-
spect of others. Nature is con-
tent with few things, all will
not serue excesse.

To be liberall in good vses,
and sparing in vnnecessarie ex-
pences is commendable, and so
in orderly manner to dispose of
these temporall benefites at the
last, is rightly to leaue that
which industry hath gathered,
and frugalitie saued.

In the disposing of earthly
possessions, none ought to alie-
uate ancient inheritance. God

L 2 would

Nu. 27. 11.

would that the right Heyres
should take place, and succeede
in order,

Naturall affections may not
be extinguished, the next in kin=
dred or name dishenherited, the
customie of place and ancestrie
from the fathers to the chil=
dren, and the childrens children
violated: fathers are but Gar=
dians for their time: and ther=
fore to make spoile is an iniu=
rie offered to posteritie: Resti=
tution where wrong hath beene
offered, should be remembred,
debtes truely discharged: all
which Christian-like dispositi=
on, is seemely both before God
and man.

6. The forgiuing of our ene=
mies, when we can hurt them
no more, is not so much:perfect
charity at all times, but princi=
pally at this time becometh
Christians. The example of
steuen, praying for his per=
secutores, may shew vs a mirror
of true charitic towardes all.

Theſe

These speciall respects obserued, the sick may in the name of God, dispose of himselfe and his as thus.

7 First with a free heart and willing minde to yeelde and render his soule into the hands of Almighty God his Creator, who of his endlesse goodnesse gaue him being, of his infinite mercie vouchsafed to redeeme him by the death and passion of his deare Sonne and our Sauour Christ Iesus, in whose onely merites, is his last repose at parting: then commending his body to Christian buriall hee may proceede as Gods grace and wise aduertisement shall direct, that of the sick laying aside all earthly respectes, as now having no more to doe with the things vnder the Sunne like the valourous Captaine, who now about to take a great and weighty enterprize against foraigne enemies, leaueth

L; the

the remembrance of wife and children, onely entending to his occasions in hand.

Now may the sick bequeath with patience and contrition of heart his soule into the hands of Almighty God, humbly applying unto his faith, the innumerable benefits of Christes passion: and of the three things hee is then to dispose of, His bodie, goods and soule, let principall care be had, in commending his soule with all devotion into the hands of Jesus Christ, that so when the tyme of death commeth he may saile forth of the hauen of the flesh with consolation.

CHAP.

CHAP. XIII.

How necessary it is for the sicke
leauing all worldly thoughts to
apply his minde to prayer, and
some godly meditations.



The disposition of
worldly goodes,
well and wisely
ordered : The
minde is at more
quiet to consider of heauen and
heauenly things, the sicke is
more fit to enter into the closer
of his heart, to descend into
himself, there to commune with
himselfe.

At these times wee haue no
sweter incense then our devo-
tion, offered vp by prayer. The
lifting vp of our hands we may
make our euening or latter sa-
crifice. We haue no better Dra-
tors to pleade our cause, no su-
ter Ambassadours to conclude
our peace, then our humble sup-

Psal. 41.2

L 4 plications

pllications vnto him who healeth our sickneses, & forgiueth our sins, who sits euer in commission to heare our suites, and lookes that wee should send vp our prayers that hee may send downe his mercy.

By which meanes wee enter into a spirituall traffique with God himselfe: wee giue a Cup of cold water, and he returnes vs a fountaine of the Water of life: we giue him with the poore Widdow two mites, and hee giues vs againe the whole treasure of the Temple, The mercy of God (saith one) is like a vessell full to the very brimme, if once his children by the hand of faithfull prayer beginne to take of it, it doth ouer-flow vnto them.

2 Moreouer it is not with God, as with men, amongst whom, those who are petitioners, are wont to bee troublesome vnto them, but with God the moare wee offer vp our pray-
ers

Ps. 103. 3.

John 4.14.

Lu. 21.2.

ers vnto him, the more wee are accepted of him.

The Ediles amongst the Ro-
mans had euer their dores stan-
ding open, for all that had occa-
sion of complaint, to haue free
accesse vnto them. With God
the gates of mercy are wide o-
pen to all poore sinners, that
will make their prayars vnto
him. Come and welcome.

3 Now as wee shoule at
other times, and vpon other
occasions with Abraham,
sometimes leaue our terrene
affaires, as he left his seruants
beneath, when hee went into
the Mount to sacrifice to God,
so principally in sicknesse, and
times of distresse: then shoule
wee flye vnto our surest stay of
repose, then shoule wee ascend
into he contemplation of
heauenly things, and haue re-
course to Gods mercie, as to a
city of refuge: Call vpon mee
(saith the Lord) in the time of
trouble, and I will heare thee,

Gen. 22.5.

Ps. 50.15.

and thou shalt praise mee. In the time of trouble there is a refuge for extremitie, And I will heare thee : there is the reward of mercy, And thou shalt praise me, and there is the reflexe of thankfull duty. Christ wills all that are weary and heauy laden, to come vnto him, and they shall not loose their labour, for hee will refresh them.

4 In time of neede no surer sanctuary then by humble p[re]ayer to repaire to God, Demus operam (saith S. Austen) ut moriamur in precatione, Let vs endeavour euен to die in prayer. I lifted mine eyes vnto the hilles (saith the Prophet) from whence commeth my helpe.

And in another place, As the eyes of seruants looke vnto the hand of their Master, and as the eies of a maiden vnto the hand of her Mistresse : so our eyes waite vpon the Lord our God vntill hee haue mercy vpon vs.

Where-

*Aug. de ver-
ra inuoca.
cap. 33.
Pl. 121. 1.2*

Wherefore with the same
Prophet let vs devoutly say,
In thee O Lord haue I put my
trust, let me never be put to con-
fusion, but ridde me, and deliuer
mee in thy righteousnes, correct
mee not in thine anger O Lord,
neither rebuke me in thine indig-
nation: heale mee, for my bones
are vexed : be not farre from me,
for trouble is hard at hand, and
there is none to deliuer mee : re-
member thy louingmercies, which
haue beeene euer of olde, cast
mee not away when my strength
faileth mee : I acknowledge my
faultes, and my sinne is euer a-
gainst me: Wash me and I shall be
cleane: Lord heare mee, hide not
thy face from me, for trouble is at
hand: O let my cry enter into thy
presence.

To this or the like peni-
tent complaint that toyfull re-
ply is not farre off: quoniam spe-
rauit in me, liberabo eum: Be-
cause hee hath put his trust in
mee, I will deliuer him, I will
set

Psal. 91.
14.15.

set him vp because hee hath knowne my name, Cum ipso sum in tribulacione, I am with him in his tribulation.

6 The select prayers to bee vsed in the visitation of the sick should bee obserued with many of the Psalmes of Dauid, which when the afflicted reade them, instruct the conscience, and in times of sicknesse, are wont more then ordinary to affect the soule: for these Diuine Hymnes (saith S. Basil) they are a part of holy Scripture, High in mysterie, profound in sense, comfortable in doctrine, and haue intimes of affliction a speciall and peculiar grace to moue devotion.

7 Amongst these the thirtie eight Psalme, Domine ne arguas me. Put me not to rebuke O Lord. The fiftie one, Misere mei Deus, Haue mercie upon me O Lord. The seuentie Psalme, Deus in adiutorium. Hast thee to deliuer me O God.

The

Basil in
prefat. in
lib. Psal.

The seuentie one, In te Domine speravi, In thee O Lord haue I trusted. The seuentie seuen, Voce mea ad Dominum, I will crie vnto the Lord with my voice. The hundred and thirtie psalme, De profundis clamavi ad te Domine, Domine exaudi vocem meam, out of the deepes haue I called vnto thee O Lord, Lord heare my voice. with many other like Psalmes proper and peculiar for the siche.

8 Hereunto may be added a silent meditation, wherein the soule doth enter a solitary talke with God, which is very convenient in this case: when the toyes of heauen haue leisure to present themselves to our religiouse thoughtes, the pleasures of a sinfull life, and this worlds vanities are then seene to bee of small value, as they are indeede.

9 Then may wee call to minde the unspeakable loue of God

Gen. i. 3.

God towards man in generall,
and our selues in particular:
How his mercy stopt foorth in
time of neede, before execution
of iustice to sauе man. That it
was a wo:ke of comfort, when
God said, Fiat Lux, let there be
light made, but that it was a
wo:ke of counsell and all com-
fort, when he said in the greae
wo:ke of mans redempcion, Fi-
at Christus, Let there be a Christ
borne, which shall sauе my peo-
ple from their sinnes.

Now haue we fit oppor:tuni-
tie to meditate vpon the suf-
ferings of the Sonne of God,
his passion, his discension into
hell, his resurrection the third
day, his ascension and glorious
sitting at the right hand of God:
so that at the name of Iesus,
the sorrowfull sinner may say
with Thomas. Dominus meus,
& Deus meus, My Lord and my
God.

10 Wee cannot in the world
better employ our thoughtes,
then

Io. 10. 18.

then in calling to minde how
God hath her: vs from our
youth vp, from how manie
dangers wee haue been deliue-
red, into which wee haue
seene not a few fall before our
eyes, and our selues by his one-
ly mercie vnto this day freede
from the same. Can wee but
with all thankefulnes call to
minde the goodnesse of God
towards vs, for the time past:
and put our whole trust and
confidence in him, euен in these
greatest extremities: yea both
in life and death, for the time to
come, seeing the Lord is nigh to
all them that call vpon him, yea to
all such as call vpon him faith-
fully.

Ps. 22.9.
Ps. 27.11.

Ps. 145.18.

CHAP.

CHAP. XIII.

How the sick when sicknes more
and more encreaseth, may bee
moued to constancie and per-
seuerance.



When sicknes more
and more encrea-
seth, we are more
and more put in
minde of our mor-
talitie, then are wee as it were
summoned to depart hence,
and gently moued to renounce
by little and little, all the re-
pose wee haue, or can haue in
this transitorye life: and there-
fore ought wee now to arme
our selues to stand with con-
stancie vnto the ende, remem-
bering euermore, as wee had a
time to be borne, so haue wee a
time to bee borne, so haue wee a
ter into life, is first to passe the
pinching grieves of a women-
tarie death.

Eccl. 3.1.

2 To

2 To eleuate or raise vp our spirits in times of greatest triall, wee may recount with our selues, that Christ himselfe went not vp to glory, but first he suffered paine. Do we suffer? hee suffered first: haue wee paine and sorrow? so had the most innocent Sonne of God before, who suffered as he who alone trod the Wine p̄esse him selfe, and b̄dertooke the brunt of the battell, that we might be made Conquerors.

3 When Uriah was willed by David himselfe, to take his ease at home. Shal I see (quoth he) my Lord Ioab, & the Arke of God lyē abroad in the field, and shall I goe take my rest and ease? No, I will not. Shall wee see the Son of God all in goze blood, suffering for the sins of the whole world, and shall we refuse al suffering, taking our ease in Sion, and our rest vpon the mountaines of Samaria, or loath to endure any crosse or calamitie at all?

2. Sa. 11.
11.

4 Is that Houldour worthy to triumph with the Captaine , that would never strike stroke to fight the battell with him & Againe, whatsoeuer wee suffer, Christ suffered moze for vs.

1.Cor.9.

26.

2.Tim.4.8.

*Tertulian
Mart.*

Eccl. 2.11.

12.13.

Eccl.2.17.

2.Keg. 20.

22.23.

And that which we may not forget, it is to bee remembred , that this our stryng is not beating the axze, nor in vaine doe wee not labour, for after we haue fought a good fight, there is laide vp for vs a crowne of glorie. God (saith Tertulian) is Agonotheres, both he that proposeth the myre, and rewardeth the Champion.

5 Consider the olde generations of men, and marke them well: Was there euer any confounded that put his trust in the Lord? who hath continued in his feare , and was forsaken ? Or whom did hee euer despise that called vpon him. Wherefore let the languishing person take unto him comfort in Gods mercy.

Wa-

Was ever the righteous torlaken?
no he was not.

6 God tolde Iosias that hee
should bee gathered vnto his
fathers in peace; and yet Iosi-
as dyed in warre: God gaue
him a constant minde, wherby
Iosias died peaceably, and so in
peace. The Lord tolde Ieremie
hee shold not bee vanquished:
Ieremie was stoned but not
vanquished: God gaue him an
invincible faith. The Argell
to the Church of Smyrna faith,
Esto fidelis usque ad mortem, &
dabo tibi coronam vitæ. Bee
thou faufull vnto death, and
I will giue thee a crowne of
life.

Apo. 2.10.

Abraham was about to sacri-
fice, the birds came and troubled
him, did Abraham desist? No,
Abraham rose and draue them a-
way, wee are about to offer our
selues a sacrifice to God, earth-
ly thoughts trouble vs, shoulde
we giue ouer? No.

7 To raise vp himselfe in
this

this lively faith, the sick may make a hearty confession of his Christian beliefe, saying, O holy Trinitie I commend my selfe vnto thee the Father, the Sonne, and the holy Ghost, which in vnitie of nature are one, and the felte same God. I commend mee vnto thee, O omnipotent father which hast created mee, yea heauen and earth with all things visible and inuisible. I commend me vnto thee, O Lord Iesus Christ, who for mee and the saluation of mankinde, wert sent into the world, conceiued by the power of the Holy Ghost, borne man of the blessed virgine Mary, didst suffer, wast dead, buried, deicendedst into hell, the third day didst rise againe from the dead, ascendedst into heauen, where thou sittest at the right hand of the father, from whence thou shalt come at the day of iudgement to iudge all flesh, I commend me vnto thee, O holy spirit, which proceededst from the Father and the

the Sonne, whom together I adore
and glorifie, which dost quicken
one Catholike and Apostolike
Church: to which thou hast in
mercy graunted remission o' sins,
the resurrection of these mortall
bodies, and euerlasting life after
death:

The same confession may bee
made of the sick in manner of
oblation: As, I offer my selte vnto
thee, O holy Trinity, the father,
the Son and the holy Ghost, &c.
Also in manner of an humble
supplication, As, I beseech thee
O holy Trinitie, the Father, the
Sonne, and the holy Ghost, &c.
In which Ch̄ristian confession
Gods seruants may stand con-
stant vnto the end against all
temptations.

8 Not unlike the people of
Cinensis who when the ambas-
sadors of Brutu. would haue
thom deliuer ouer their Cittie
and freedom into his hands, re-
turned him this answere. Fer-
tum nobis a maioribus, &c. Tell
your

your Captaine Bratus, our ancestors haue left vs wepons, to defend our right with courage, and constancie vnto the end.

Eph. 6.14.
15.

9 The holy Ghost, by the Apostle S. Paul in the sixt to the Ephesians, sheweth what these weapons are: As the brest plate of righteousness, the shielde of faith, the helmet of saluation, the sworde of the spirit, their feete shod wi h the preparation of the Gospell; where is spirituall furniture for all parties, onely the backe or hinder part excepted, to signifie that the Christian souldier should never turne his backe before his enemies.

10 The Eagle to tric her young, is said to carry them vp against the piercing beames of the Sunne, which seeing them to endure, shee acknowledgēth them as her owne. Christ knowes vs to bee his, by our constant iukering, and therfore sometimes bringēs vs to the conflict.

¶ We read in the 2. Sam 20: that Seba a rebellious Iew, blew a trumpet, and many of the people followed after him, but the men of Iuda, who were of the blood royall, they as good Israelites, would liue and die with Dauid their King. The olde Seba blowes many an entisng blaste to carry vs away from our true allegiance to Christ Jesus our King. Allthat are borne of water and the holy Ghost, will liue and die in his faith. *Potest iustus iuste optare mortem in vita amarissima: si non concedat, iustum pati vitam amarissimam: a iust man, saith Saint Austin, in a bitter life, may iustly wish death, if GOD grant not this, iust is it to beare out with constancie that bitter life allotted him, which surely this Just man doth.*

2.Sa. 20. 1.

*Aug. contr.
Secund.
Gaud.Epi.*

¶ Howsoever the world for a time frowne upon them, yet are they not as the Reedes without pith or substance, and so waueing

ring with euery winde, but
firme and constant, like Iohn
Baptist, that will hold his p^{re}-
fession, though he lose his head
for it.

Wherefore considering that
there is no combat, without an
eneime, and no Crowne with-
out a Conquest : no Conquest
without courage, and perseue-
rance; the faithfull like Job say
Though the Lord kill vs, yet will
we put our trust in him.

CHAP. XV.

How they may be aduertised, who
seeme vnwilling to depart the
world

1.Cor. 15.
17.



In this life onely
(saith the Apostle S.
Paul) we haue hope
in Christ, then are
wee of all men most
miserable: to shewe in effect,
that we haue not in this life the
ac-

accomplishment of our hope. Not here, therefore wee should expect it elsewhere: this is not our Paradise, but a barren desert: wee may not looke for our habitation here beneath, seeing the Citie is aboue, whiche wee haue to inhabite for euer.

2 To draw backe when we are to goe most comfortably to take possession of the same, when the hope so long hoped for, should most strengthen vs in the way, is farre from that Christian beliefe, whereof euery one makes daily profession, Credo carnis resurrectionem, I beleue the resurrection of the flesh of the body.

Oftent haue we prayed: Thy Kingdome come. Now when **G D** is leading vs into the same, our unwillingnes to be gone, cannot but argue great weakness of faith: quid faceremus si mori tantummodo sine resurrectione præciperet Deus? voluntas eius sufficeret ad solati-

Heb. 13.14

Mat. 6.10.

*Hier de non
lügen.mort.*

um. What would wee haue done, if God (saith S.Ierome) had com-
manded vs to die, without men-
tioning the resuirement? his will
ought to haue sufficed, but now
hauing this stay, why should wee
wauer.

Oftentimes haue we wished,
that wee were once freed from
this worldes captiuitie: now
God is going about to free vs
indeed, our desire is to continue
oue captiuitie still, not vnlike
children who cry out of paine
and griefe, and when the Ch-
turgian comes that should ease
them of all, they chuse rather
to remaine as they are. Oftdn-
times, saith S.Austen, we wish
wee were gone from all, yet
beginning to waxe a little sick,
wee send with all haste for a
Physitian, and promise any
thing to haue a little longer life.
Wee sometimes euuen call for
death, if death enter and say,
here I am, we recall our word,
our dayes we say are euill, and
for

*Aug. de mor.
Apost.*

for all that, as euill as they are, we would not leaue them at all by our willes. We see none was exempted, no not the very Son of God, when he had taken our nature.

3 There is no Marriner but after many sharpe stormes desireth the hauen, and shall not wee after so many tempestes of this troublesome world, accept of our deliurance, when the time is come? we are giuen to loue the world too much, and a great deale more then we shoule beeing onely strangers in the same.

4 Had we no farther expectation but onely to enjoy a state temporall, where we might set vp our rest, as hauing here attained our chiefeſt good, then might our departure from this world bee very grieuous indeede: because our beeing and happines ſhould ende together: But looking as wee doe for a further condition, ſo permanent,

M i n e n t,

nent, so blessed, and death bee-
ing the passage or entry there-
unto, there is no cause why
man, if hee bethinke himselfe.
should bwillingly set forward
when his time of departure is
at hand.

Ios. 13.14.

First rememb'ring it is the
ordinance of God, the course
of all flesh, and as Iosuah cal-
leth it, the way of all the world.
Feare not saith the wise man,
the iudgement of death, remem-
ber them that haue been before
thee, and that come after, this
is the ordinance of the Lord ou-
uer all flesh, why wouldest thou
bee against the pleasure of the
most high, whether it be tenne,
or a hundred, or a thousand
yeares, there is no defence a-
gainst the graue.

Ec. 41. 3. 4.

What man is hee (saith the
Prophet) that liueth and shall
not see death, what man ? that
is to say no man. It is not pro-
per to any one, which is com-
mon to all : Kings, Princes,
Strong,

Pſ. 47. 89.

strong, valiant, take part with them in this lot. There is no reason that any should looke to bee priuiledged in that , wherein all without exception must will they, nill they, submit themselves , quis nolit saith one, cum Cæsaribus , cum Regibus, cum Phocione mori : who would not die with Cæsars, with Kings , with Phocion a good man, would hee remaine when all are gone ?

6 Secondly , death is a meane to bring vs from a pri- son without ease, from a pilgri- mage without rest: we all see e-vidently . This made the Wise- man praise the dead , aboue them which are yet alive : and preferre the day of death before the day of birth, surely for no other reason , then for that in the one we come into a hale of misery, in the other wee depart from it, departing in the faith of him, by whom wee looke for a better state to come. O death how

how acceptable is thy iudgement vnto the needefull, vnto him whose strength faileth that is now in his last age, and is vexed with all things, and to him that despaireth, and hath lost his patience.

7 Thirdly this being the way for the obtaining so high a reward, wee may step forth with confidence in his mercie, who now calleth vs by death to the participation of the same. Wh^y on Gods blessing should any be loath, that his soule should returne to him that gaue it?

8 When the louing mother sendeth forth her childe to nurse and the nurse hath kept it long enough: if the mother take her owne childe home againe, hath the nurse any cause to grudge or complaine? how much lesse cause haue we to shew any token of unwillingnes, that God should take home his departing soule, the work of his own hands, the plant of his owne grafting,

grafting, who first gaue it and will before all others most loyngly keepe and tender it. There is none knowes the loue of a mother, but a mother. There is none knowes the loue of God, but God, who is loue.

9 Wherefore wee are verie vnnaturall to our selues, if wee should giue testimonie of discontentment: when our soules would bee deliuered into his hands, who is the best preseruer of all. Againe, where is our desire with S. Paul, to bee dissoluued, & to be with Christ? Where is our complaining with the Prophet Dauid. That we are not yet come to appear in the presence of God? Where is the longing of S Austin, to see that head which was crowned, those hands which were pearced for our sinnes? Had wee the loue and faith which these good men had, wee shoule rathrr wish for the houre of rest, then shewe any unwillingnesse to

Phil. 1.23

Psal 42.2

Aug. Med. 2

Lu. 22.42
Aug. de A-
gon. christi.

depart, when God is about to call vs hence.

10 Shall naturall inclina-
tion ouerrule the force of Chi-
stian hope? Can wee forget the
prayer of Christ in the garden &
Father not my will, but thine bee
tfulfilled. Would to God , saith
S. Austin, man had never sin-
ned, then we should never need
to deare death : the cause stan-
ding as it doth, we must be con-
tent to vndergoe (though con-
trarie to nature) that which is
laide as a punishment for sinne
vpon all.

11 The Starres by their
proper motion are carried from
the West, to the East, and yet
by the motion of obedience to
the first Mouuer, they passe a-
long from the East vnto the
West. The waters by their
naturall course follow the cen-
ter of the earth , yet yeelding
vnto the higher body , which
is the Moone , they are subiect
to her motions. The motion of
obedience

obedience to the will of God, who is the first mouer, the higher body shoulde draw vs, and all our desires, how contrarie soever in nature, for herevnto all shoulde yeeld themselues and obediently follow.

12 Those who by Alchimy will turne worser mettall into a moze pure, must first dissolve the worse: if wee will change our wills into the will of God, wee must cleane dissolve them, that his will onely may take place.

13 When Christ in the Apocayple saith, I come quickly, the Saints reply, Euen so, Amen, come Lord Iesus: To shewe whatsoeuer doth please Christ, could not displease them, much lesse his comming, which is most ioyfull to all that feare and loue his name.

Ap. 22. 20.

14 And heere wee may consider by this meane of ycelding our selues meekely vnto God, wee haue occasion offered

Gen. 22.4

to shew our subiection to his diuine pleasure , as Abraham had , when God comandded him to offer vp Isaacke his Sonne, nay Isaacke his onely Sonne, and Isaacke whom hee loued, and Isaacke in whom rested all the hope of his blessed posteritie. Here was a conflict, wherein God would see which was strongest in Abraham, either faith, or fatherly affection. But Abraham who is called the Father of the faithfull, and so one that leaues his children an example for the time to come, in this straight resigned his will to the will of God, stood not weighing so high a precept, in the light scales or ballance of humane reason. But with hope contrarie vnto hope, did proceede to the accomplishment thereof,

15 The Apostles of our Saviour Christ in the eight of S. Mathewes Gospell, beeing willed to lanch foorth, and to passe vnto

vnto the other side of the lake,
stoode not casting timerous
doubts, as thus, this Geneze-
iethis a dangerous passage, the
evening draweth on , wee our
selues plaine fishermen , none
of the skilfullest Pilots : But
when Christ commanded them
without more adoe , away they
goe: Now Christ bids vs to put
off from the shre of our earth-
ly estate, what should wee but
obediently set forward : At the
ether side is heauen , the hauen
of our hope. The spirite is
willing, the flesh is weake ,
but the motion of the Spirit
is best.

16 Againe, seeing wee must
needs away. Si aliquando , cur
non nunc. If wee must away ,
why not now ? if not now ,
when ? There is a time to be
borne (saith the Wiseman) and
there is a time to die : we came
into this world vpon condition ,
yeelde vp our liues wee must
with Codrus that valiant A-
thenian,

Epamino.

2. Reg. 22.
20.

thenian, and that before the field bee wonne, with the The-bane Captaine, let vs not care to change life with death, so the victorie may be glorious.

17 And to say the verie truth, wee haue no great cause to couet long life in this yron age, and stony hearted world: faithfulness is gone, charitie is gone, deuotion is gone, true ioy is gone. Men shoule re-joyce in God: there is no such rejoycing now a dayes put in practise: wee see some miseries, and wisemen foresee more: the righteous is taken away from the euill to come: as God tooke Iosias, because he shoule not see the calamities of sinfull people.

18 For our owne estate in particular, when decrepiti age commeth, which wee so much wish for before, is not this age a disease of it selfe, at those fourescore yeare, which is the furthest hope of our strength, are

are we not then combersome to others, and irkesome to our selues? In the meane time so many snares and engines are laide by the professed enemy of man, to entrappe mens soules, as we may with reuerence and loue, wonder at the mercie of God in our deliuerie for the time past, and peaceably accept of our passage into a place of true securitie, now consequent-ly to ensue.

19 Last of all, a remembrance of the place, whither wee are going, should take vs away, as the Angels tooke Lot from Sodome. It is vniq; a Citie of all continuance, Euen that Citie, where our soules shall liue. Let vs send our faith in beleeving, our hope in expecting, (as Iosua sent messengers before) to view that countrey which God will giue vs. These messengers will bring vs word, that eye hath not seene, nor eare heard, nor the heart of man conceiued the high

He. 13.14.

high excellencie thereof: which
(me thinkes) should moue men
to giue this world a willing
farewell.

10 To conclude with Saint
Cyprian, let Pagans and In-
fidels feare death, who never
feared God in their life. But
let Christians goe as trauel-
lers vnto their native home, as
children vnto their louing fa-
ther, willingly, joyfully. One
thing (saith the Prophet) haue I
desired of the Lord, that I may
dwell in the house of my God all
the dayes of my life.

Psal. 27.4

Men naturally haue a desire
to be at home, the Apostle tel-
vs in the second to the Corin-
thians and the fist, we are not
at home while wee are clothed
with these bodies, and therefore
to bee unclothed is best of all:
Death doth separate vs from
these earthly pleasures, but not
from heauenly, as it taketh vs
from friendes, so doth it also
take vs from secret and open
enemies.

2. Cor. 5.4

enemies. It taketh vs from the affaires of the world, so doth it from the grieves and sorrows of the world, it pul'eth vs from our possessions, so doth it bring vs to the possession of better things, and therefore consider we not so much whence and from what, as whither and to what by the grace of God wee are going.

CHAP. XVI.

How they may bee induced to depart meekely, that seeme loath to leauie worldly goods wife, children, friends, or such like.



While we set our affections vpon earthly things onely, no maruell though wee must affect them, and are loath to depart frō them, but once taking a tast of

of heauenly, wee begin to grow out of liking with the basenesse of our former desires, and bend all our affections to an earnest expectation of farre better that are to come.

2 If wee doe respect riches, Christ hath greater riches in another world, then all the Empire of Alexander, can yeeld. If honour, hee hath greater honour then all the thrones of earthly Potentates can afford. (For one day in his house is better then a thousand.) If friendes, heauen hath the glorious Company of Saines and Angels, who rejoyce at our entrance into their common ioy : what more acceptable then good company , and ioyfull company too ? The company is good , where the righteous liue together : ioyfull , where is nothing but a cheerefull Singing of Aleluiah, where there are so many ioyes as there are together, saith S.

Austen,

Apo. 19.3.
Aug. de Spi-
rit. & Ani-
ma.

Austen, partakers of ioy, quot
socii felicitatis, tot gaudia. How
many companions of felicity, so
many ioyes are there.

3 For worldly possessions
here wee found them, and here
we leaue them: The time of our
enjoying them is vncertainte,
because we see them ebbing and
flowing like the sea, and we doe
not possess them as wee ought,
vnlesse wee are ready at times
best beseeching vnto God to for=
goe and leaue them.

4 But to forsake friendes can
not bee but grieuous vnto flesh
and blood; to leaue wife and
children, cannot but goe neare
the heart.

Doe wee leaue friendes?
God is better then all to whom
wee are going: to take our last
farewell of goods, mansions,
lands, renewes, pleasures of
all sorts is a pinching sorrow:
Yea, but if wee open the other
eye we shall see, there are riches
in heauen, which neither rust
nor

noȝ moath corrupteth, there are mansions that abide for euer.

5 We leaue pleasant delights but receiue more pleasant by infinit degrees: we leaue delights which only seeme to bee, for delights which are indeed.

Wherfore to vburden our selues of all earthly cares, we may obserue this course, which is to commend wife, child:en, friendes, and such like, in our humble prayers vnto his protection, who can better prouide for them then our selues, who is a father of the fatherlesse and taketh into his owne hand the cause of the widdow and Orphanes.

Which the ancient Patriarks well considering at their depar-tures from the world, prayed for the blessing of God to come vpon their posterities, and so left them: knowing that they were but sent before them, who should themselves also ere long follow them.

Pl.68,5

And

And here, did we rightly consider the manifold grieuances, which even our chiefeſt delighes wee are ſo loath to leauē haue often brought vs, we ſhould ſoone ſet our departure from them to bee a departure from many cares. The Sunne though it be chearefull and warme, yet is it ſometimes leſſe pleaſing, by reaſon of ſcorching heate, the ayre though it be lightſome yet is it ſometimes gloomye and ouercraft; our worldly delighes, and whatſoever is heere pleaſing vnto vs, hath had oftentimes much ſowre ſawce. Why then (ſaith Fulgentius) do we not forſake this want, to obtaine a future plenty?

¶ Of all other wee neede not ſo much reſpect the forgoing of worldly poſſeſſions which are (ſaith one) for these cauſes rather to bee deſpiled of vs, then to be left with diſcontentment, firſt, for that they are vanities and

Fulg. ad
Theod.

and so voide and empty. Secondly, for that they are not onely vanities, but also deceites, from their effect, for they deceiue those that trust in them. Thirdly, because they are spinz, pricking thornes, for that they bring cares with them. Fourthly, for that they are xtrumnes, euē grieues themselves, there needs no p̄roofe, but experience.

If wee vse them aright, wee are onely Stewards: when the owner himselfe will haue it so. what shoulde wee else, but with all contentment of minde for sake and leauē them.

When night comes, we willingly lay off our cloathing and then make readie to take our rest.

Thus came all of vs with Ioh naked into the world, and with Ioh naked shall wee returne againe, onely our good deeds and bad (as they say) beare vs company. *Bona sequuntur, mali persequuntur.*

¶ A great Conquerour of the world would haue his enigne bearer carrie forth Lintam vestem, a sorry clothor shrowding sheet, saying, Loe heere is all of his conquestes, a worthy Captaine doth carrie with him:

*Saladinus
Asia domi-
nator.*

Whether wee came as Iacob came to Laban, onely by Gods prouidence, we are that we are: If God will giue vs foode to eate and cloathing to put on, God shall be our God. These heards and droues about vs, they are from the mercie of God, not plantes growwing in our owne soyle, not vapors that did arise of vs, but of the nature of influences that from heauen are come downe vpon vs.

Ge. 32. 20.

Every one suesth to God in Forma pauperis, for things necessarie. We are all Publicans, receiuers, God onely is the giuer of all. Nihil nostrum nisi tempus: Wee cannot call any thing ours but time: Dum tem-

Psal. 14. 8.

pus habemus, while wee haue time, saith the Apostle : these tempo; all thinges came from the great stozhouse of heauen: we may not say as the tempter. Omnia mea sunt,, but Omnia Dei sunt, all is mine, but all is of God, who is the best Land=lord, hee requires no moze but that wee acknowledg to holde of him, to receive what we enjoy from him.

Wherefore the Prophet Dauid saith, Te dante nos colligimus. Lord, thou giuing, we gather : and are therefore called goods, because they are Gods, his, and not our owne, whereby we learne with contentment to leaue them, when the giuer thereof, shall of his bounty call vs away to receive better. Saint John saith not, nolite habere, but nolite diligere. Wee may haue them, wee must not bee had of them. Wee haue had them to liue, the end ceasing, the meanes cease concurring vnto the end.

Wee

Wee must not make Idoles of them, as the Egyptians did of their treasures.

10 But is it possible wee shoulde forget whether wee are going: Whereshould the members bee, but where the head raigneth? Whereshould the heart be, but where our heauenly treasure is? Christ who is our treasure, is in heauen, whether first our affections ascend, and then we follow after.

11 All these riches remaine not, helpe not in time of neede: they take them winges often and flic from vs, and are but straw and stubble, wherupon we may build no sure foundation. And therefore we neede not so much care to forsake them. On the other side, we leauue the societie of men, and goe to that Celestiall societie of Angels aboue in heauen, where also a multitude of our good friendes expect vs. Our separation each from other here, is onely for a time

Mat. 6.21

Pro. 27.34.

time : our continuance together in the life to come shall bee for ever. Let vs consider, that when wee die, wee depart from the world, and therefore worldly affections should now departe from vs : let vs betake our selues wholly to a better habitation, to a better society, to better ioyes, desiring with the Apostle, to be dissolved and to bee with Christ.

CHAP. XVII.

How the impatient may bee per-
suaded to endure the paines
of sicknesse, and to die peace-
ably.



He conflict once be-
gun, the courage of
the Captaine then,
and never but then,
is experienced Whē
God doth call his children to any
crosse or calamitie, then beginnes
th-

the battell, then their blessed pa-
ce and meeke contentment
is made manifest, or neuer. Kno-
wing that all goes by his orde-
ring in whom wee liue, moue,
and haue our being , and that no
Physitian can be more carefull
for the health of the body , then
God is wont to be for the health
of the soule : how bitter soever
the potion seeme, receiuing it
from him who meanes vs so
well, we shoud not but receiue
with patient suffering whatso-
ever his mercifull hand shall
reach vnto vs.

2 My sonne (saith the wise
man) when thou commest vnto
the seruice of God, prepare thy
soule vnto temptation , and
shinke not away when thou art
tried, for whom the Lord loueth.
him he chastiseth. Gold and sil-
uer are tried in the fire, and ac-
ceptable men in the furnace of
aduersitie.

3 If God will haue Moses
to be a governour of his people,

M

God

Ac. 7.28.1

Ec. 21.2.3

Exod. 2.3

Dan.6.16

Luk.16.20

1.Re.19.3
Su.5.5.
Iob 2

God will haue Moses to bee cast out, and laid in the bulrushes by the riuers brinke. If God will haue Daniel to be a ruler vnder Darius, Daniel must lie for a time in the Lyons denne. If God will haue Lazarus to bee in Abrahams bosome, blessed Lazarus thy sores and sorowes soon ceased, but thy ioyes are euer-lasting.

4 Hee that had scene Elias persecuted by Iessibel, Susanna accused by two false Elders: the holy man Iob afflicted from top to toe, would haue thought God had little respected their sincere worship and reuERENCE of his name. Flesh and blood would haue imagined their state most distressed: but if wee stay a little and obserue their patience, we shall see their deliuerance not farre behinde.

5 Should wee not endure some bodily pains, rememb'ring all chaffisementes are from God? Nay, would we not de-part

part the world with a willing mind. God himself calling vs to depart. The faith wee haue or ought to haue of our changing can tell vs; Nisi granum frumenticadat in terram & mortuum fuerit that same fructum adferret wil not follow : The Graine of Corne must bee cast into the earth, before wee can haue encrease of fruit. He that makes the bodie of Corne to serue againe, can hee not make the body of man to liue againe.

Job 12.24

Although our dissolution bee vnto nature a painefull trauel, and therefore it is as Rachel said Benoni, an effect of sorrow yet is the same to grace an offspring of strength, and so counted Benjamin filius dexteræ, the sonne of her power.

Ge. 35.18

6 To endure and suffer somewhat, seeing the reward of sufferings is great, should bee little grievous vnto vs, if wee looke for our felicitie here, wee are deceived. Elias must goe to
¶ 2 heauen

2 Re. 2.13
Ge. 32.2

heauen in a whirlewinde, God will send Iacob an Angell to confort him in his iourney, af-
ter all his trouble with Laban,
and God will bring him home
with abundance of encrease at
last.

7 God is faithfull and will
not suffer vs to bee tempted a-
bove that wee are able, it is not
said God will not suffer vs not
to be tempted at all , but not to
to bee tempted aboue that wee
are able, tarry a little the Lords
lesure, deliuernace will come,
peace will come, ioy will come.
In the meane while to be pati-
ent in miserie, it makes miserie
no miserie.

8 Should it so much grieue
any in time of sicknesse ? Why
Christ himselfe went not vp
to glorie , but first h[im] selfe suffered
paine , as is shewed in ano-
ther place more at large : Crux
pendentis Cathedra docentis ,
Christ vpon the Crosse , as a
Doctor in his Chayre , reade to
vs

I.Cor. 10.
13

vs all a Lecture of patience. He
was (saith the Prophet Esay,
vir dolorum, a man full of griefs,
& sciens infirmitatem, and one
that had good experience of our
infirmities. Whatsoeuer we
suffer, hee patiently suffered
more for vs sinners, and hath
called vs to eternall glorie, and
after suffering a littie, hee will
make vs perfect, confirme,
strengthen, and establish vs,
which will bee a happie refe-
shing after all.

9 That i may (saith Saint Au-
gustine) after this languishing
lite see Christ in glorie, and bee
partaker of so great a good, what,
though sicknesse weaken, la-
bours oppresse, watchings con-
sume, colde benumme, heate
enflame: Nay, though my whole
lite be spent in sighs, and sorrows,
what is all to the rest that shall en-
sue in the life to come? Why doe
we complaine of want of rest, see-
ing we haue vndertaken a iourny,
wearilome, and troublesome.

Esay 53.3

2 Pet 5 10

Aug. menu.

Rom.8.8

10 The Apostle Saint Paul counted these momentarie afflictions not worthy of the glorie that shall bee shewed vnto vs: momentarie, and therefore such whose continuance is not long. Wherefore seeing that after all these sorrowes we are going to so quiet a Hauen, wee may with patience endure a time, some fatherly corrections. Shall wee looke for a garland, and never set foote to ruane the race? Shall wee with lobs wise bee content only to receiue good at the hands of God, and no touch of trouble?

2.Sa.10.4

The people murmured in the Wildernes, and the Prophet sayes, they prouoked God. David tooke it not well when the Ammonites ill entreated his Ambassadores: these afflictions are Gods Ambassadors: to repine or grudge against them, is to entreat them euill, what should wee but accept

cept all thankfully, and in
peaceable manner depart this
world, considering we are going
to a place of rest, it may make
this bitter cup haue a sweet
taste, and stirre vp in vs a lon-
ging to be at our long home: for
life is lent vs as a ship to trans-
port vs ouer to the port of rest:
from the cradle to the graue, we
are vpon the stormie Sea, tol-
sing vp and downe.

¶ It is said of Plato a Hea-
then man, that at the point of
death, amidst all his paines hee
gaued the God thankes, that he
was borne a man, and not a
beast: a Greeke, and not a
Barbarian, and so quietly leit
the world. It is a comfort to
a man, saith Seneca, to call to
minde that so many before him
haue suffered, and all that are
to come shall suffer.

Wouldest thou never dye? then
shouldest thou haue never
beene borne. It is said onely
wise men die obediently, fooles

Sen.de con-
fol.

either too grievously or too willingly, Now is the time to call into exercise our patience our faith, our assured trust and confidence in God,

12 How shold the Christian man with all graciefull remembrance of Gods goodnessse towards him, of blessings receiued, of dangers prevented, now patiently bequeath his departing soule into the hands of God, quietly suffering his transitory triall.

13 Sorow may endure for a nigh, but ioy commeth in the morning. Bee patient, saith Saint Iames, Beholde, the husbandman waiteth for the precious fruits of the earth, vntill hee receiuē the former and the latter raine, shall the husbandman patiently waite for the fruits of the earth, and shall not we patiently tarry for the fruits of heauen.

Take the Prophet saith S. Iames also for an example, if we will

will reioyce, as they now re-
ioyce, we must liue, as they som-
times liued, and suffer as they
suffered. If wee are grieued
in that we suffer as good, and
better then our selues haue suf-
fered before vs, Christ our Sa-
utour saith, If any will followe
me, *Tollat crucem suam*, Let him
take vp his crosse, *Ego meam, ille*
tuam, I haue taken vp mine, and
he must take vp his,

14 If wee looke into the
proceedings of GOD with all
his seruants, wee shall see him
chastening them for a time, and
leauing them a little in the tri-
all of their faith. The louing
mother doth sometimes leake
the child, goe aside, and seeing
the infants moaning after her,
then shee runneth, and is wont
to make the more of it. When
God seemeth to withdrawe a
little his helpe from vs, it is
only to see whether wee will
moane after him: which when
he perceiuesth, we doe, wee are
the

the more beloued of him , and withall our selues the sooner drawne by these meanes to the exercise, of faith,obedience, humility and patience, vnto the ende of his pleasure and ley-
sure.

15 When the waters of the flood came vpon the face of the earth, downe went stately tur-
rets and towres : but as the waters rose, so the Arke rose still higher and higher. In like sort when the waters of afflictions arise,down goes the pride of life, the lust of the eyes in a word, all the vanities of the world. But the Arke of the soule riseth as these waters rise and how too: Higher and higher, euen nearer and nearer to-
wards heauen : wherefore to endure the paines of sicknesse patiently, is an example taken from all Gods children, who did possesse their soules in patience, and an approbation from God himselfe: or as our Saviour

our said to Nathaniel, Ecce vere
Israelita, Behold a true Israe=
lite, as is a voice from heauen
did testifie of the patient man,
Hic est filius meus dilectus, This
is my beloued Sonne.

16 Now therefore wee may
not forget in time of neede so
good a vertue as patience is,
for which God hath a double
Crown, the one for our con=
tent here, the other hereafter of
all continuance, remembryng
evermore that of the Prophet,
The bones which the Lord hath
broken shall rejoyce. Christ our
Saviour saith, possesse your
soules with patience, hauing pa=
tience, liuing vnder the crosse, you
shall liue peaceably.

CHAP. XVIII,

How they are to bee comforted,
who in times of sicknesse
seeme to be troubled in minde
with a remembrance of their
fins, and feare of iudgement to
come.

2.Re. 6.15



When the seruant of
the man of God
saw the Citie Do-
than to bee com-
passed about with
a multitude of enemies , hee
cryes out to the Prophet, say-
ing, Alas Master, what shall wee
doe ? The Prophet prayes that
the eyes of his seruant might
be opened, which petition gran-
ted , then hee sees the moun-
taine was full of horses and
chariots, and fire, in effect, that
they were more who stode for
them , than all the multitude
that compassed them.

Now may the sicker with
the

the Apostles pray, Lord increase my Faith. By which faith hee shall see that Christ with all his merits is for him, which is more, and of more efficacie then the whole power of darknesse, that can oppose it selfe against him.

The sorrowfull sinner at this time besieg'd with a remembrance of the iustice of God, the scuerity of iudgement, the malice of the old Serpent, all laying hotte batterie vnto his fainting and departing soule: the world for;saking him, his friendes departing from him, or at least sometimes weeeping by him, cannot but with complaint say, What shall I doe, which way shall I turne? whereby wee see that perilous cogitations, offer themselues to a soule laden with sinne, vntill the tempest bee blowne away, the cloudes of discomfort dispersed, the ioyfull sunne of grace a-rise in his heart, the night of miser/

misery passed the morning of consolation shew it selfe.

*W*e wee vpon our depar-
ture out of this our Egypt ? let
vs sprinkle our heartes with
the bloud of the Lambe, and
the destroyer shall not enter,
nor haue power to hurt. Let
vs call to minde the loue of
God in not sparing his owne
Sonnes, which the Apostle
ooke as an argument of good
consequence: if hee gaue vs his
owne Sonne, how shall hee
not giue vs all thinges with
him ? and therefore mercie in
time of neede. What heart is
able to conceiue the diuine pro-
vidence from the beginning had
ever man ?

2 One bringeth in the
three persons in Trinitie, after
this manner, consulting of his
good. God the Father saith,
let vs create man, but beeing
created, will he not fall away ?
God the Sonne answereth,
though he fall away, I will re-
deeme

deeme him: but being redeemed
will hee walke worthy of his
calling, God the holy Ghost re-
plyeth, I will conserue him, I
will sanctifie him.

But amiddest all assaults,
the blessed obiect of Christes
merites is alone able to re-
uiue the fainting Sinner, and
make him argue his right
againstathan: as thus,
Where is thy force thou roa-
ring Lyon, hath not Christ
weakened it? Wilt thou know
my strength or might wherein
I overcome? It is the bloud
of the Lamb.

Ap.12,11

3 Thus when like David
wee come to fight with Goliah,
wee cast away saules armour,
all trust and confidence in our
selues, and onely set forward in
the name of the God of Israel.
Doth the Lawe endite vs of
transgression? wee make our
appeale to the Court of con-
science, nay, wee haue a su-
perfedeas to stay that course,
and

and we appeale to the thzone of Grace, a lege timoris ad legem amoris, from the law of feare to the law of Loue, as Saint Austin speaketh.

Gal.3.13

Doth the aduersarie bring forth our debt-bill? Our answere is, the obligation is cancelled, the book crossed, and the whole debt fully discharged: Christ hath pasted his wozde fo: vs, nay, he hath paide al that was due to vs, to the vtermost farthen: now we can shew our generall acquittance vnder hand and seale, giuen vs by him, with whom it is as proper to shew pity, as mercy, to helpe misery. This is my beloued sonne, in whom I am well pleased: here is the creditors own word, his own hand-writting vnder seale, it is a voice from heauen too; and therfore sufficient to comfort sinners on earth, in all their distresses: A quietus est, very good in law.

Mat.3.17

Doe the sinnes and offences
of

of our youth now dismay vs ?
If wee acknowledge our sinnes,
saith Saint Iohn, God is fachfull
and iust to forgive vs our sinnes ?
and to cleanse vs from all vnrighteouſhelle. Yea, but doe a multitude
of sinnes environ vs and
make our selues great sinners ?
why Christ appeared first after
his resurrection to Mary Magdalene, to shew that hee brought
comfort to the greatest sinners
of all.

1.Iohn.1.9

The honse buildded vpon the
rock was not moued when the
storme came, & the winde blew.
Christ is a most iure rocke, let
vs as wise builders lay the
foundation of our faith, vpon
this Rocke : an other foundati=
on can no man lay ; hee is cal=
led a Rocke, that rocke was
Christ.

Mat 7.34

This is a true saying, saith
the Apostle : That Christ came
into the world to sauue sinners ,
whereot I am the chiefe , as if
S. Paul put himselfe in the
number,

1.Cor.10

1.Ti.1.15

ver, as every one shoud, and
say, whereof I am one, nay ih:
cbiefe.

4 And heere wee may call to
minde that bottomleſſe depth of
Gods mercy, who will bee cal-
led in the Gospell by the name
of a facher, to intimate vnto vs
his loue, and to encourage vs
to come vnto him in tyme of
needz, whose goodnes is dif-
fusiuſe and communicable vnto
others, whose bountyn is de-
lighted in nothing moze then
doing good: and is wont rather
to giue great then ſmall things.
God is not ſuch a one as Adam
tooke him to bee, from whom
when hee had ſinned, he ſhould
ſye, or hide himſelfe for feare,
but God is ſuch a one, to whom
Adam and all that haue ſinned,
may haue accesse with hope and
loue.

5 The ſeruants of Benadab, in
the firſt of the Kings, and the
20. When they ſaw and conſi-
dered well their diſtressed caſe,
be-

1. Re. 20.2

beganne to aduise their master Benadab after this manner: We heare that the Kings of Israell are mercifull, wherefore let vs cloath our selues in sackcloth, that so wee may goe and finde fauour in their sight. If this mercifulnesse were a thing proper unto the Kings of Israell, what may wee looke for at the handes of the God of Israel, before whom they that humble themselues shall questionlesse finde grace Scio quia clemens es & mulix miserationis, Ionas saith I knowe thou wouldest shew mercie, that thou wert full of pittie.

My sinne is greater; no Cain, thou errest. God his mercie is farre greater, couldst thou aske mercy. Men cannot bee more sinfull, then God is mercifull, if with penitent hearts they will call vpon him.

6 But come wee to Christ the fountaine of all mercie, there shall we finde, God in his medi-

meditation, great without quantitie, and good without qualitie, as Saint Austin speaketh.

To this effect, the story of Themistocles, is not basely applyed, who having offended Philp King of Macedon, takes vp his yong Sonnes Alexan- der in his armes, and so comes to alke mercie, if not for his owne sake, yet for his Sonnes sake, whom he bid present vnto him. We come to craue pardon for our sinnes, and beseech the God of mercy, who will heare vs in time of need, if not for our owne sake, yet he will heare vs all for Iesus sake.

7 Chnit in the Gospell was called of the Pharisees, by way of reproach, a friend of Pub- licans and sinners, and so was he in truth and verite. Neuer was there such a friend to poore sinners and such Publicaneas, as hee was, who strake his breast and said, God bee merci- full vnto me a sinner.

8 The Parable of the lost sheepe, doth shew this loue in seeking the lost sinner, the ioy of the Angels of heauen ouer our repentance may much comfort vs to call for grace: the Pharisies murmured, when the Angels rejoyned, the wandring son had consumed his fathers substance, but yet returned sorrowfull to acknowledge himselfe: the father saith not, whence commest thou? where is now all thy patrimonie? but bring hither the new garment, kill the fat calfe, let vs now rejoyce, my sonne was dead, and is alue. Here was a welcom home that might amaze him.

Though we sometimes loose the nature of Children, yet God doth never loose the name, nay, the nature of a father, a name of priuiledge to his children, we cry Abba Father, a name of care and prouidence, your heauenly father careth for you, a name of loue. If you giue your children good

Gal 6.4

Mat.6.37
Lu.11.13

good things, how much more shall your father in heauen giue you, if you aske them of him? And not onely a Father, but our father, and that which is more a father in heauen, that howsoeuer wee are distressed in earth, the comfort is, we haue a father in heauen, whiche shold wound our hearts, and kindle our affections in all distresses, with comfort to call vpon him.

9 It may be said also in this case as before it was said of the affection of a mother: There is none knowes the loue of a father, but a father, nor any the loue of God, but God himselfe, who is loue.

The Publican who smote his brest for sorrow of his saines, he stood a far off and would not come ncar unto God, well, God in mercie came nere vnto him: was he not more accepted then the Pharisie? the text saith, hee went home more rigateous.

10 That thou mightest bee blessed,

blessed O man first God crea-
ted thee : that thou mightst be
recouered when thou wert lost
then hee redeemed thee. To be
deliuered , is properly the state
of the innocent : but to bee re-
deemed is their condition for
whom price must be paide, and
therefore haue offended. Consi-
der that Christ hath redeemed
thee, which redeeming sheweth
a price paied for thy ransome,
which price was his dearest
blood.

¶ When Christ wept, and
shedde some fewe teares for La-
zarus, the Jewes reasoned, and
said, see how he loued him : but
when Christ shedde his owne
bloud for vs, and that in great
abundance too, O see how he
loued vs. O loue without ex-
ample , hee was crowned with
thornes, that wee might bee
crowned with glorie.

If hee bought vs with so
great a price, will he refuse his
owne peniworth ? If he sought
vs

Esay 59.4

Psal. 27.12

Lu. 10.34

vs flying from him, shall he not much more receive vs when we come vnto him? Can a mother, saith the Prophet Esay, forget the childe of her wombe? yea, though she doe, yet wil not God forget his people. When my father and mother forsooke mee (saith Dauid) the Lord tooke me vp. We haue a good Hamartian, that when the Priest and the Leuite left vs wounded, to wit, the ceremoniall and iudiciall Lawe passed by vs, hee bound vp our wounds, and payed for our curing, that we might be recovered vnto euerlasting health.

Hath not Christ said vnto our nature as vnto Lazarus, when it iay, and still had layen in the graue cloathes of sinne: come foorth mankind, come foorth and liue. Our Ioseph is gone before to prouide for his brethren, was there euer such loue? Looke how wide the East is from the West, so farre hath hee set our sinnes

Ames from vs: Nay, like as
the pillar of the cloud was set
betweene the hoste of their ene-
mies, and the tents of the peo-
ple of Israell, that no harme
might befall them: so hath hee
set his prouidence betweene vs
and all casualties, that no hurt
should oppresse vs. Praise the
Lord O my soule, and all that is
within me praise his holy name,
praise the Lord O my soule, and
forget not all his benefits.

12 We shoud be sutoris vnto
Christ, and least our manifolde
sines might make vs basifull,
he calleth vs vnto him, saying,
Venite omnes qui laboratis & o-
nerati esitis, & ego reficiam vos,
Come vnto me al that are wea-
tie, and heauy laden, and I will
refresh you, not laden as onely
sinfull, but weary, as destrouis
to be deliuereid from sin. Came
he to call sinners to repente, and
shall hee not shew mercy on the
penitent? Did all the poore
Creatures come vnto the Ark,

Ex. 14.20

Ps. 103.1.

Mat 11.28.

to saue themselves : Did the Angels carry Lot out of Sodom ? And shal we not come vnto him, who calles vs so louingly , and meanes no other but to bring vs vnto his euerlasting kingdom ?

13 Wherefore let neither the multitude of our sinnes, the terror of the Lawe, nor the feare of Gods iustice discourage vs in time of distresse. Christ hath put them all to flight, as Dauid did the Philistines by killing the killing letter of the Law.

No sooner was our Ionas cast into the Sea, but the tempest ceased : no sooner was the Paschall Lambe slaine, but the Israelites were deliuered : no sooner was the High Priest dead , but all banished men returne home into their countrey. What was this but a figure of Christ, whose deauh we haue all a returne into our countrey? who would not cast his burthen upon him that doth desse to giue safe ? A. I haue faith the

Lo.

1.C.3.6

Nu.35.25.

Lord, I desire not the death of a sinner. God would haue the sins to die, but the sinner to liue. His creatures haue nourished vs: his prouidence hath euer preserved vs: his mercy hath caried vs all along from our verte Cradles vntill this day, his watchfull eye hath deliuered vs from so many dangers both of body and soule.

14 Haue we had such, and so many experiments of loue: and should we now doubt thereof? Is the Judge become our Advocate, and shall we feare to goe fo:wards towards the Throne of grace? The spirit and Bride say, Come: and let him that is a thirst come, and let whosoeuer wil drinke of the water of life freely. Who shall lay any thing to the charge of God: chosen? who shall condemne? Christ at the right hand of God maketh request for vs.

Ap.22.17.

Rom.8.35.

CHAP. XIX.

How the sicke in the agonie of death, may be prepared towards his end.



LL our life long haue we liued in a departure & farewel stō the world, since our very first entrance wee were euer drawing towards our end. Now when our pilgrimage is almost ouer. When wee app:och towards the period of our course, what else remaineth, but a hartis commanding of our selues to God, and a confor:table expectation of a better life to come, when weakeesse of humane nature doth not affoord abi:utie to manifest our soules affecti:ons. God shall accept at our hands, the sending vp of our slyghtes and deitres to heauen.

In these last extremities incident

cident vnto the state of man, we
may fly vnto prayer, as vnto a
Citie of refuge, which prayer,
saith Thomas Aquinas , is inter-
pres desiderii, the interpreter of
our desire, and Desiderium est ac-
tus charitatis. God said vnto Mo-
ses, why hast thou cryed vnto mee
for this people ? And yet we find
that Moses spake never a word,
to shew that he heard the secret
supplication of Moses heart. Out
of the deepes, saith the Prophet
Dauid, haue I called vnto thee O
Lord, out of the deepes, not as
out of one deepe, but deepes :
out of the greatest sorrows both
of body and minde haue I called
vnto thee. In another place ,
one deepe saith he, calleth vpon
another. What is that ? there is
a depth of mans miserie now at
the gates of death, and there is
a depth of Gods mercy , which
is ready to heare and help all
that calleth vpon him, now mis-
ery calleth vpon mercy.

2 Jonas prayed in the belly of
the

Ibs. Aqu. 2.
20.
quest 83.
art 9.

Iouas 2.2.

Susanna. 3.5.

Psal. 6.3.7.
Psa. 103.1.

1. Tim. 4.

the Whale, when hee thought vpon God : Susanna in her distresse, when shee lifted vp her eyes to beauen. Haue not I remembred thee, saith Dauid, vp on my bed, and thought vpon thee when I was waking ? And in another place : O Lord, my heart is ready, my heart is ready. As if his trust was, that God would accept the readines of his heart.

3 Now is the time that Timothy, a good souldier, should fight by S. Paules good example a good fight, Keepe the faith, and so finish his course : for why ? after all there is a crown of glorie.

4 This is the last Scene of all the Comedie, when a little brunt is once past, troubles cease, but ioyes never cease. And therefore a good remembrance of the ioyes to come, may now tell vs, that wee are going from the darknes of this world to the land of the liuing, where

where is no night, no neede of the Candle , nor the light of the sun, for God giueth them light, and they shall raigne for euermore. Hold thy peace Babylon (saith Epiphanius) and be mute, O Sodome , because (that Article) I beleue life euclastinge , is cleare, and consequently, bringeth comfort to Gods children departing.

5 But let vs hearken to Christ himselfe, I am the resurrection and the life , (saith the Lord) whosocuer beleeueth in mee, yea though bee were dead, yet shall hee liue , and whosocuer liueth , and beleuueth in mee, shall not dye for euer. O ioy of ioyes : wee lay vs downe to sleepe, and we rest, and God it is that makes vs dwell in euclastinge safetie.

6 And heere wee may not omit to call to minde the manner how Gods seruants of old haue shut vp the day of their mortalitie,

*Epiph. Sp.
32.3.*

John 11.25

Deut. 33.1

Deut. 34.5

Ios. 23.11

Ios. 24.29.

1. Reg. 22

To. 13.8.

Acts 7.60

Ge. 49.18

As first that of Moses, who after he beheld the land of promise, perceiving his life was not long, blessed God for all his benefits, blesseth the people, and so dieith: that of Iosuah, who exhorteth Israel to feare God, to stand stedfastly in all his ordinances, and so mildly goeth the way of all the world. That of David, who drawing towards his end, a little before his death inioineth Salomon his sonne to walke in the wayes of God, that so hee might prosper in whatsoeuer heeooke in hand. That of Tobie, when as he lay a dying, called his Sonne and his sonnes sonnes, exhorting them by a fatherly authoritie to bee mercifull and iust, that it might go well with them: That of Saint Stephen, who praying for his persecutors and calling upon the name of Jesus, fell a sleepe. That of Iacob, Salutare tuum expectabo Domine. O Lord I will waite, for thy saluation:

uation: when he departed, with
blessing his posterite. That of
Serapion, a good and faithfull old
man, (saith Eusebius) who after
receiuing the holy Eucharist,
that ioysfull refection for our
passage, most meekly departed
this l.f. to lue eternally. And thus
haue the godly tooke their fare=well
of the world.

Eus.Hist.li.
5.2.45.

7 As for things sublunarie,
they leauē vs, and we them, the
soule only remaineth to be com=mented
vnto God. Now may
we cry, help Lord, for besides
thee we haue no help : it is not
the peeces of our owne deserts,
that can make such a garment,
as can couer our shanes, it is the
scarlet robe that tooke a deepe
purple dye in the passion of the
Sonne of God himselfe, that
must now stand vs in stead.

If when thou art going a
journey, thou wouldest bee glad
to commit thy temporall goods
to such a friend, by whome thou
maist bee sure they shall be well

and safelij kept ; how much more may the Christian man comfort himselfe in committing his soule to the custodie of Jesus Christ his Sauiour, who will keepe it sure and safe for euer.

Ge.42.37

8 Reuben said of Benjamin, when Iacob was loath to let him goe : Deliuer him vnto mee, and I will bring him safely home : So of Christ it may bee more rightly said : Command thy departing soule vnto him, and he will bring it vnto her long and blessed home safe and sound, which is the kingdome of heauen.

CHAP.

CHAP. XX.

In what manner the sicke shoulde
bee directed by those to whom
this weighty busynesse doth spe-
cially appertaine.



Mongst men those whome God hath set apart to helpe distressed consciences, and to whom hee hath giuen power and commandement to pronounce absolution and remission of sinnes in his mercy, to blesse in his name, to teach his people, and to doe them good in time of need: partly by matter of exhortation, and partly also by offering vp iu their behalfe devout prayers to wards the thhone of grace (for it is the part of Christians in generall to exhort to doe good one to another, while wee continue together) and much more it is a thing appertaining to the unto whom

Num. 6.23

whom it hath pleased God to commit a faterly care of soules in the visitation of the sick, so high a wozke of mercy, they are occasions, if euer to enter most seriously into the exercise of both.

2 That care may be thought to bee of greatest importance, which is employed in helping them, who are now least able to help themselves, and had never more need God knows of ghostly direction.

3 There is nothing which the sick in these extremities, doe more desire against the naturall terrozs of death, and many troubles of conscience, which at this time are wont to assault them most, then direction and comfort, for if he may be called a friend, that is diligent about a sick person, to minister things necessary for his body, which shall shortly be dissolved, much more hee is called a true and faithfull friend, that is diligent about

about a sick person, to minister things necessarie for his soule which shall never die, but liue eternally. It is therfore greatly to be wished, that like as the serpent, that old enemy of mankinde, a man=slayer, yea soule=slayer from the beginning, who the shorster his time is, the fiercer his wrath is, and chiesly entendeth ruine vnto the heele, at the last part of mans life is at this time busse: so those who in louing feed, and in feeding loue Christ his lambes, should now bee most carefull to keepe them from this deuouring Lion, and endeuour to present them sound in faith, ioyfull in hope, rooted in charitie, vnto the great Bishoppe and Shepheard of their soules.

4 Notwithstanding, that the good grace of that Spirit, which directeth our highest proceedings, can better direct a discreet and sober Agent in this case, then all formes of direction

Apo. 12. 11
Ioh. 21. 15
1. Pe. 2. 25.
1. Pet. 5. 8.

on whatsoeuer: yet as in other
dueties, so in this, some adver-
tisements may bee obserued by
those, who are content also to
heare the advise of others.

5 First therefore death being
that which all men suffer, (but
not all after one sort) care
ought to be had answerable vnto
the disposition of the dying:
Tediumesse of discourse may
soone wearie the weake party:
fewe wordes, and those some-
times in priuate well ordered,
are wont for the most part to
auaile most. Impertinent spec-
ches are very vnfit, the presence
oftentimes of those, who haue
been associates in folly, yea, som-
times the presence of those who
are neerest in alliance, remoo-
ued, is thought by graue iudge-
ment to be the fittest opportuni-
tie for the giuing of soule coun-
sel, bearing a simple and honest
intent to doe good.

6 A premiditated exhortati-
on, after information taken of
the

the disposition of the sick, is verie behouefull: this loose and sleight huddling vp of Diuine matters, and sometimes of Gods Mysteriees themselves, doth often bring in contempt the high Wisedome of holie Scripture, which, but with all reuerence, watchfulnesse, and prayer, none should presume to search and open.

This disposing thrn of the sick unto a Christian end, being a worke of such moment, they may proceede, to whom it shall appertaine in this, or the like manner.

And first,

I **N**ow make a most sincere & humble confessi-
on of all his sinnes.

2 That he be content with al
his heart, either to liue or die,
as it shal seeme good to God his
Diuine pleasure.

3 That

Chrys. hom.
in Secund.
Matth.

Care is ta-
kēn that
the sicke

3 That he be resolued to make
a hearty reconciliation wi h the
world, desiring forgiuenesse, and
forgiving all offences whatso-
euer amongst men.

4 That he take in good part
this visitation sent vnto him, to
prepare him to die leasurely
Gods seruant.

That hee wholly commend
him to God his mercy, in the
onely mediation of Christ Je-
sus his Sauour.

5 That they giue them not
ouer great hope of bodily helth:
for sweet wōdes, and vaine
hopes often deceiue the sicke:
let them bee comforted in the
Name of God, but in discrete
soft.

6 That they bee diligently
moued to forslake the loue of this
wretched world,

Secondly.

Secondly.

1 That all of what estate
or condition soever,
must depart this tran-
storic world.

2 That Gods Children
throughout the volume of holie
Scripture, and examples of
ancient writers haue willingly
reelde themselves at the time
of their visitation.

That Christ himselfe went
not vp into glorie, but first hee
passed through death.

3 That the death of the ser-
uants of God is precious in his
sight, and that they rest from
their labours.

Let care
be had
that the
sicke may
be moued
to call to
minde.

1 Whether he acknowledge
the faith of the holy Trinitie,
with the Articles of the Creed,
and in this faith be resoluued to
live and die.

2 Whe-

These de-
maunds
may bee
proposed
to the sick.

The sicke
should be
willed to
remember

2 Whether he be sorrie for his
sinnen, and aske God forgiue-
nes, with a penitenc heart in
the merits of Christ Jesus.

To which confession of faith
God sendeth him this message,
Goe in peace,

1 That Christ came not to
call the righteous, but sinners
to repentance : hee is a sinner,
therefore him.

2 That he was the very Lamb
of God, that came to take away
the offences of the world : Hee
hath many offences, therefore
to take away his.

3 That he is a resuge for all
them that be wearie, and heauy
laden : He is weary , therefore
a resuge to him.

4 That hee is our righteous-
nestte, and neare to all that call
upon him : he calleth, therefore
neare unto him.

5 That if he liue , hee liueth
unto the Lord, and if he die, he
dieth

dieth vnto the Lord : whither he live or die, hee is the Lords.

Let the sick be put in minde of receiuing the Holy Sacra-
ment, and that in time , and
let them be counsellel thereunto. After the sick partie hath
receiued the Sacrament , let
him bee comforted against the
feare of death.

1 The Prophet Dauid, Lord
remember thy seruant in all his
troubles

2 The Publican, God bee
mercifull vnto me a sinner.

3 The woman of Canaan, Ie.
sus thou sonne of Dauid haue pit-
tie on me.

4 Job, I know that my redee-
mer liuet, and that I shall rise a-
gaine, and see God not with other,
but with the selfe-same eyes.

5 S. Steuen: Lord Iefus receive
my spirit , and to say : I am that
wounded man , blessed Samari-
tan, heale me : I am that wandring
child ,

Let him
also say
with

childe, that is not worthy to bee
called thy sonne : father, make me
thy meanest seruant, I am the lost
sheepe: O seeke and saue mee :
bring mee home Lord vnto the
heauenly folde.

6 To mention the wordes of
Christ vpon the Crosse, Father
into thy hands I commit my Spi-
rit.

He may
be required to say
Iesus giue
me

1 Patience in my trouble.
2 Comfort in my afflictions,
3 Strength in thy mercies.
4 Deliuernace at thy plea-
sure. Iesus be my Iesus.

1 Not able to pronounce them
himselfe, let the Articles of the
Creede bee recited in his pre-
sence by some other : I belieue
in God, &c.

2 Distempered (as the best
may be) in burning feauers,
and otherwise, choller shooting
vp into the braine, and the ma-
lignant humour meeting with
the vital powers, which may
cause

cause rauing, let him ſtirke
wordes bee moued to remember
God, and the assembly may softly
pray by him.

3 Troubled with ſtrange vi-
ſions as good men haue beeene,
beseech him in the name of
God, to call to minde the abun-
dant loue of Iesus Chrift cru-
cified.

4 Seeme to be tormented in
conscience by reaſon of his for-
mer ſinnes, lay before him the
abundant loue of our Lord Je-
sus, and that where ſinnes doe
abound, mercie doth ſuper-
abound: and that Chrift lookeſ
for repentaunt ſinners to come
unto him.

5 Pengeue and ſorrowfull
mention the ioyes of Heauen,
whether hee ſhall goe by Gods
grace, and the troubles of this
ſinfull world, which hee hath
ofteane felt, and may now verie
thankefullie leauue.

The History of the Paſſion,
Luke 22.23. Chapters.

If the ſicke
be

Reade by
the ſicke.

Reade by
the sicke

**The nine and twentieth
Psalme,** Unto thee O Lord.

The 24. Psalme, Like as the
Hart desireth the water streames,
&c.

The 51. Psalme, Misericere
mei Deus.

The 143. Psalme Heare my
prayer O Lord

**The 14. Chapter of S. Johns
Gospell.**

**The 7. Chapter of the Apo-
calyps.**

**The 15. Chap. of the first E-
pistle to the Corinthians.**

If the sicke bee painefully grieved
or strangely visited.

Iob 4.6.
Iob 22.6.

1 **L**et not any censure him,
as Iobs friendes, who
thought Iob an hypocrit,
because of his afflictions.

2 **O:** as those that told our
Saviour of the Galileans, who
judged them greater sinners
then the rest, because the tower
of Siloah fell vpon them.

Luc. 3.4.

2. **O:**

3 O; as the Barbarians, who
deemed S.Paul an euill man, be-
cause the Viper claue vnto him

Acts 28.3.

4 Let none be glad when his
enemy faileth, lest the Lord see
ie, and it displease him.

Pro.24.17.

Let euery one remember that
of Ioseph, am I not also vnder the
hand of God.

Gen.50.

19.5.

Rom.12.

15.6.

Eccl.7.35.

7.

Iam.5.16

That of the Apostle in the
twelfth to the Rowanes. Weepe
with them that weepe.

That of the Wilfeman : Bee
not slow to visite the sicke.

That of S. Iames , Pray one
for another.

A forme of leauing the sicke to
Gods protection.



He Lord heare thee
in the day of trou-
ble: the name of the
God of Iacob de-
fend thee, send thee
help from his sanquary, & streng-
then thee, out of Sion graunc
the

Ps.10.1.

thee thy hearts desire, and fulfill
all thy minde, some put their trust
in horses, and some in chariots,
but we will remember the name of
the Lord. Saue Lord and heare
vs O King of Heauen, when wee
call vpon thee. Jesus the Son
of th: living God, put his pas-
sion betweene thy saines and
iudgement to come,

A forme of confession to bee vsed
of the sicke by himselfe.



Acknowledege vnto
Almighty God, my
great and grievous
offences done in all
my life.

I haue sinned in pride of
heart, not thanking the giuer of
all good for his gifts.

I haue sinned in pride of
cloathing, in pride of strength,
of beauty, of eloquence, or ri-
ches, whereof I cry God mer-
cie.

I haue sinned in enuie, hearing any praised, or better beloued then my selfe, whereof I cry God mercy.

I haue sinned in wrath and seeking reuenge, beeing moued vpon euery light occasion, wherof I cry God mercy.

I haue sinned in sloth by heauines of mind, in idle thoughts and imaginacions, I haue neglected prayer and meditation whereof I cry God mercy.

I haue sinned in couetousnesse by unlawfull desire of riches and worldly wealth, I pittied not the state of the miserable, whereof I cry God mercy.

I haue sinned in unsatiable eating and drinking, by often excesse whereof I crie God mercy.

I haue sinned by vncleaneenesse of life, vouchast thoughts, and the like, whereof I crie God mercie.

I haue not giuen counsell to
P them

them that had neede, taught the ignorant, forgiuen them that offended mee, whereof I cry God mercy.

I haue sinned in breaking the ten commandements, I haue not loued God aboue all. I haue not sincerely worshipped him, I haue not honourēd his sacred name, but vsed the same in oathes. I haue not sanctified his Sabbaothes, I haue not done due reuerence to my parents and gouernours, I haue borne deadly hatred, I haue liued unchastely, I haue taken my neighbours goods, I haue depraued his good name, I haue coueted that which was contrarie to the lawes of God, for all these I cry God mercie.

I haue not vsed the gifts of the holy Ghost to the honour of God, the gift of vnderstanding, the gift of counsell, the gift of science, the gift of strenght, the gift of knowledge, the gift
of

of dread, whereof I cry God mercy.

For all these, or any other knowne, or unknowone, that euer I did since I was boorne to this day, I aske God mercy with a penitent heart, beseeching him to free mee from my ghostly enemie, and to pardon mee all in the merites of his Sonne Christ Jesus, my onely Sauour and Redeemer, in whose name I pray as he hath taught vs, Our Father, &c.

A Prayer for the sick.



Lord Jesus Christ which art the health of all men living, and the everlasting life of them which dye in faith: wee thy humble seruants here assembled, beeing sure the theng cannot perish, which is committed

mitted to thy charge : we com-
mit and commend vnto thee, O
heauenly Father, thy seruont
grieved with sicknesse, beseech-
ing thee to make strong his
soule, against all temptations,
that thou wylt couer and defend
him, against all the assaults of
the Diuell: There are no me-
rites in him, or any other to bee
alleged, but onely thy mer-
cies, thou mercifull Lord was
borne for his sake, thou didst
preach and teach for his sake:
thou didst pray and fast for his
sake: thou didst suffer hunger
and thirst for his sake: thou
didst all good works and deeds
for his sake: Thou sufferedst
most grievous paines and tor-
ments for his sake: And final-
ly gauest thy most precious
hodie to dye, and thy bloud to
be shedde on the Crosse for his
sake. Now most mercifull Sa-
uiour, let all these things profit
him, which thou most freely
hast giuen him, that hast giuen
thy

thy selfe for him : let thy bloud
wash and cleanse the spots and
foulenesse of his sinnes, let thy
righteousnesse hide and couer
his vnrigheteousnesse : let the
merites of thy passion bee the
satissfaction for his sinnes: giue
him grace that faith and sal-
uation in thy bloud never wa-
uer in him, but bee euer firme
and constant, the hope of mer-
cie and life everlasting never
decay in him : that charitie wax
not colde in him. Finally, the
weakenesse of flesh bee not e-
uercome with the fear of death.
Grant mercifull Sauour that
when death hath shut vp the
eyes of the bdy, yet that the
eyes of the Soule may still
behold and looke vpon thee ,
that when death hath taken a-
way the vse of tongue and
speech, yet that the heart may
cry and say : In manus tuas Do-
mine commend o spiritum meum.
Lord into thy hands I com-
mend my Soule : And againe,

Domine Iesu accipe spiritum meum. Lord Jesus receive my spirit. Amen.

CHAP. XXI.

Wherein is laid downe the manner of commanding the sicke into the hands of God, at the houre of death.



O D the father, who hath created thee, O God the son, who hath redeemed thee, O God the holy Ghost, who hath infused his grace into thee, assist thee in all thy trials, and leade thee the way to euerlasting peace.
Answer. Amen.

Christ that died for thee, keep thee from all euill.

Answer. Amen.

Christ that redeemed thee, strengthen thee in all temptations.

Answer.

Answer. Amen.

Christ that loued thee so deary,
haue mercy vpon thee.

Answer. Amen.

Christ Jesus that rose from
the dead, the third day raise thee
body and soule in the resurrecti-
on of the iust.

Answer. Amen.

Christ that sitteth at the
right hand of GOD in hea-
uen bring thee vnto everlast-
ing ioy.

Answer. Amen.

God the Father preserue and
keepe thee, God the Sonn assist
and strengthen thee. The bles-
sed Spirit of the Lord God,
the holy Ghost bee with thee.
The holy Trinitie ayde thee in
life and death.

Answer. Amen.

God grant thy place may bee
in Abrahams bosome. Amen.

God grant thou maist behol-
thy blessed Sauour in the state
of glorie. Amen.

God grant thy death may be
¶4 precious

precious in thy sight, in whom
thou art to rest for euer,
Answere. Amen,

A briefe forme of Prayer.



O st mercifull fa= ther, we commend vnto thee this thy seruant, the worke of thine ownhands wee commend vnto thee his soule, in the merites of Christ Jesus his redeemer. Accept O Lord thine owne creature: for= giue wee beseech thee, what= soeuer hath been committed by humane frailetie, and com= mand thy angels to conduct him to the land of everlasting peace.
Answere. Amen.

Preserue O Lord the soule of thy seruant, as thou diddest Noah in the floud.
Answere. Amen.

Pre-

Preserue O Lord the soule
of thy seruant , as thou diddest
Lor from the fire of Sodome,

Answer. Amen.

Preserue O Lord the soule
of thy seruant , as thou diddest
lob in all his aduersities.

Answer. Amen.

Preserue O Lord, the soule
of thy seruant, as thou diddest
the Israelites from the power
of Pharaoh, and the oppression
of Egypt.

Answer. Amen.

Preserue O Lord, the soule
of thy seruant from the malice
ofathan, as thou diddest Da-
uid from all his enemies.

Answer. Amen.

Preserue O Lord, the soule
of thy seruant, as thou diddest
Daniel from the mouth of the
Lyons.

Answer. Amen.

Preserue O Lord, the soule
of thy seruant , as thou diddest
the three child:en from the fiery
dames.

Ps Answer

Answeare. Amen.

Preserue O Lord, the soule
of thy seruant, as thou diddest
Elias from the false Prophets,
that sought his ouerthow.

Answeare. Amen.

Preserue O Lord the soule
of thy seruant, and deliuer him
as thou diddest thy Apostles
Paul and Barnabas out of prison
at midnight.

Answeare. Amen,

From that rufull darknes,
Deliuer him O Lord.

From the paines of hell,
Deliuer him O Lord.

From everlasting maledic-
tion.

Deliuer him O Lord.

By thy Natiuitie.

O Lord deliuer him.

By thy fasting and prayer,
O Lord deliuer him.

By thy hunger and thirst,
O Lord deliuer him.

By thy crosse and passion,

O

O Lord deliuer him.
By thy descention into hell,
O Lord deliuer him.
By thy resurrection from the
dead the third day,
O Lord deliuer him.
By thy ascension into heauen,
O Lord deliuer him.
By thy sitting at the right
hand of the father in glorie,
O Lord deliuer him.
Amen.

Into thy mercifull hands, O
heauenly Father, we commend
the Soule of thy seruant now
departing: acknowledge wee
beseech thee, a sheepe of thine
owne fold, a lambe of thy owne
flocke. Receiue him into the
armes of thy mercy, knowing
the thing cannot perish which
is committed to thy charge, O
most mercifull Iesu, receiue we
beseech thee, his spirit in peace,
Amen.

The blessing of the sicke,
when hee is now giuing vp the
Ghost.

Iesus

Jesus Christ absolve thee
from all sinnes.

Answe. Amen,

Jesus Christ remit all the
euill which thou hast commit-
ted by thy hearing, by thy seeing,
by thy touching, by thy tasting
howsoeuer,

Answe. Amen.

Jesus Christ that dyed for
thee, put out all thy offences.

Answe. Amen.

Jesus Christ that calleth thee,
receive thee into his heanenly
kingdome,

Answe. Amen.

The Lord blesse thee, and
keepe thee. The Lord make
his face to shine vpon thee. The
Lord lift vp his countenance v-
er thee, and giue thee a ioyfull
resurrection to life euerlasting.

Answe. Amen.

Depart O Christian soule,
in the name of God the Father
who created thee, of God the
Sonne, who redeemed thee,
of God the Holy Ghost, who
sanctified

sanctified thee, one liuing and
immortall God, to whom bee
glorie for euer and euer. Amen.

A prayer to be vſed by the assem-
bly at the time of the Christian
mans departure.

Let vs pray.



Almighty and e-
uerlasting God,
ſeeing it hath
pleased thee to
take this thy ſer-
uant out of the
miferies of a ſinfull world vnto
thy heauenly kingdom, (Lord)
thy name be blessed now and e-
uermore, make vs wee beſeech
thee, that yet remaine mindfull
of our mortalitie, that wee may
walke before thee in righteouſ-
neſſe and holinesſe all the dayes
of our life, and when the time
of

of our departure shall come, we
may rest in thee, as our hope is,
this thy servant doth, that wee
with him, and all other depar-
ted in the faith of thy holy name
may rejoyce together in thy e-
ternall and everlasting King-
dome, through Jesus Christ our
Lord, Amen.

CHAP. XXII.

An exhortation to comfort all
those who lament and mourne,
for the departure of others.

 O vse mourning
for the dead, de-
ceasie amongest
men, and Chri-
stianitie doth al-
low as much: examples of ho-
ly Scriptures doe approue the
same. What moze seemely
ther the performance of a duty,
wherby wee giue testimonie of
naturall

naturall affection, in this solemn departure each from other? God hath neither made vs stockes nor stones, nor giuen vs hearts which shold haue no feeling, when occasions are offered, or times beseeining to require sorrowfull affections.

2 On the contrarie, what more uncomely, then to vse mirth in the house of mourning? A very Heathenish manner was it thought to be, by the decree of an ancient counsell to spoile at these motives of mourning.

3 For examples in holie Scripture, we finde that Abraham mourned for Sara his wife: all Israell for Samuel their Prophet: the people in the wilderness for Aaron their high Priest: the inhabitants of Bethulia for Iudith that honourable widow: the Machabees for Iudas their noble Captaine: Martha and Mary for Lazarus their brother: the women of Jewry

Concil. Arel.
3. sub. Lco. 1

Gen. 23. 2
1. Sa. 25. 1
Nu. 20. 29
Iud. 16. 24

Mac. 9. 20
21
Ioa. 11. 32

Mat. 2.18

Ge. 50.14
2.Sa.1.17

Gen 15.14

2.Sa.1.17

Ac.9.39

Jewes for their tender childe[n] those yong infants : the twelue Patriarkes for Iacob their aged father : David for Ionathan his trusty and fauchfull friend. Nay, Christ himselfe saith S. Ierome, went not to his Sepulchre without weeping eyes.

Neither hath this mourning been a light passion only. Great was the lamentation that Iacob made at the supposed death of his sonne Ioseph, when hee said: I will goe vnto the graue to my sonne sorrowing. Great was the lamentation that Dauid made, when newes was brought him of Absalons ende : O Absalon, Absalon ; my sonne Absalon , I would to God I had died for thee. It was no doubt a sorrow to his heart. Great was the lamentation which the Widdowes made for Dorcas so good a woman, full of good woxkes and almes, when they considered her goodnessse and bounty towards them. And thus we see the laudable

laudable custome and practise in mourning for the dead.

+ When the Apostle forbade the Thessalonians to sorrow, hee did not absolutely forbid all sorrowing, but sorrowing after the maner of the Gentiles. So S. Austin, *Contra stamur*, sed non sicut ceteri, indeede we are sorrowful, but not as others without hope. Non culpamus affectum (saith Saint Bernard) sed excessum. Wlee blame not the affection it selfe, but the exesse or want of moderation. Wlee may not onely vse moderate sorrow in the departure of others, but euuen in the departure of the godly, and well disposed them selues.

Now as good men often are, and in regard of their great misse in the world, wherc they had beene many waies helpfull vnto others, may bee mourned for of many, which is a testimo[n]ie of their need, who haue left but few such behind, their liues were

1. Thes. 4.
13.

*Aug. de
verb. Apo.
Sermon. 32.
Bern. in
Cant. Ser. 26*

were not hurtfull vnto others, and their death is not desired of any, but lamented of most.) So is it a slgne of some ill dealing amongst men, when the poore and distressed let them goe away without any lamentation at all.

Ier.22.15

It was said byt he Prophet Ieremie to Iehoiakim. So long as thy father did help the oppressed, did he not prosper? And after he addeth this, as a great punishment to bee laide vpon him, well thou shalt die in grieue of minde, and there shall bee none to make lamentation for thee.

Phil.2.27

5 The Apostle confesseth in plain words, that God had mercy on him in sparing Epaphroditus, lest he should haue had sorrow upon sorrow: to shew that he was not so stoicall, but himselfe shou'd haue had feeling in such a case.

Eccl.38.66

My sonne saithly the Wiseman, powre forth thy teares ouer the dead,

dead, and neglect not his buriall.
Whence we may also gather,
that funeral rites, decent inter= =
ring of the corpes, exequies and
seemely mourning, which Saint
Austen calleth officia postremi
muncis, our last duties of loue
in this world amongst friends,
are not vnsetting the practise
of those, amongst whome all
things shoule bee done in or= =
der.

6 The Israelites in burying
so honourably their Fathers
and Gouvernours, did shewe
themselues a people of good and
orderly disposition. Surely Da= =
uid did shew mercy (saith the
same Father) to Saul and Iona= =
than, in burying their bones in
that decent manner he did. My
sonne (saith Toby) when I die,
bury me honestly : The new se= =
pulchre, the cleane linnen
cloathes, the sweet ointments,
the assembly of men of reputa= =
tion, shewed how our Sauour,
was respectiuely regarded
and

*August de
verb. Apo.*

1.Cor.14

*August de
cura. geren.
promort.*

To.14.10

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bury me honestly: The new se-
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cloathes, the sweet ointments,
the assembly of men of reputa-
tion, shewed how our Sau-
our, was respectiuely regarded
and

*Angust de
verb. Apo.*

I.Cor.14

*August de
cura. geyen.
promot.*

To 34.10

and entombed with solemnitie: and sure these bodies which haue beeene the Temples of the holy Ghost, and shall bee changed at the day of Doome into a condition of glorie, should haue that decencie performed, as is agreeable both to practise and Christian seemelnes.

It was the desire of the old Patriarkes, that their bones might be orderly laid in the sepulchers of their fathers, in the second of Samuel and the second Chapter, Dauid sent messengers to the men of Iabesh Gil-lead, and said vnto them, blessed are yee of the Lord, that you haue shewed such kindnesse to your maister Saul, and buried him.

It was the praise of Heathen Conquerours, to permit, the buriall of the dead. Wherefore not to yede them, after a Cynicke manner, comely burials, or christian mourning with moderation, is most inhumane, nay

nay is a conceit to say trath, ver
y barbarous.

7 Notwithstanding, this
Christian sorrow, yet to sorrow as men without hope, is
farre distant from the rule of
faith: which tels vs. That the
death of the Saints is precious
in Gods sight. They are at peace
and their hope is full of immor
talitie.

Ps.116.16

He that said, My sonne powre
forth thy teares ouer the dead,
said also Comfort thy selfe. And
surely Christians of all others,
who belieue the resurrection
vnto a better life, should raise
vp themselves by faith, from too
too dolefull passions. For as in
all other things, so in this, a mo
deration should be had.

Ec.38.17

8 Haue wee lost a good
father, friend, husband, wife,
or children? wee may say with
Iob, Dominus dedit, Dominus
abstulit, The Lord hath giuen,
and the Lord hath taken away,
Sic nomen Domini benedictum.

Iob 1.1

Blessed

Blessed bee the Name of the Lord.

Neither are they cleane taken from vs, but gone a little before on the way, wherein we must all follow. Wee shall one day meete againe by the grace of God : at which time (sayeth Cyprian) there will be no mean ioy, when friuedes come to liue together, to rejoyce together. Our knowledge is now but in part, then shall we know as wee are knownen : Where Peter shall bee Peter, and Paul, shall bee Paul (saith S. Cyril) and many long since departed shall (as some of the ancient fathers say) bee knowne of vs, that haue liued long after, as Peter knew Moles and Elias vp on the mount. If it will bee a comfort to see our good friends, who liued in the world. O good God, what a ioy shall it be to see Christ the Sauiour of the world ?

6 Amongst other meanes
of

Cyp. de
morte.

Cyr. in Jo.

Aug. Cry.

of comfort that happy hope of the resurrection should raise vs vp from our most pensiue thoughts : Resurrectio mortuorum, fiducia Christianorum, saith Tertullian , the resurrection of the dead is the confidence of Christians. Christ our Saviour before his passion, when he saw his Disciples sorrowfull for his departure, which was so shortly to ensue , saith vnto them: If you loued me you would reioyce, because I said, I goe vnto the Father. So it may be said to those that mourne for the misse of others, let not your minds be too much plunged in sorrow, because you loued those for whom you thus lament, they are gone vnto their eternall Redeemer.

Ioh. 14. 29

God saith, I am the God of Abraham, the God of Isaacke, God is the God of the faithfull departed.

10 It is said of Enoch , because his soule pleased GOD. God tooke him away. It was spoken

Gen.5.24.

2. Reg. 22.
20.

Hier. ad
Helio.

Aug. de pre-
dest. in
Sanct.

Ambro. de
exces. Satyr.

Gen. 7.1

Gen. 19.1

Lu. 10.22

spoken as a blessing to Iosias, that he should be gathered unto his fathers before the captiuitie of the people came. S. Jerome of sinfull times saith. Ex. lix Nepotianus qui huc non videt, Nepotian is a happy man that liues not to see this wicked world. Surely saith S. Austen, as good men are gone from vs, so are they gone from a place ful of many assaultes. And S. Ambrose of cue, non tam nobis, hee was not so much taken from vs, as from dangers.

12 When God shippes his Noahs, it is a signe there is a flood not farre behinde. When God sends Angels to fetch his Lots out of Hrodome, it is a signe there is punishment for the sinfull Cities shortly to ensue. When God takes Lazarus to Abraham's bosome, there is then no more penury to endure.

Wherefore seeing wee are all to passe downe the stremme of mortalitie, wee may not thinke

it

it so strange to haue experience thereof in the departure of others, which wee shall one day experience in our selues. If wee compaine of the death of friends, we complaine in effect, that they were borne mortall.

We should remember death is as is the lines draynne from the Center vnto the Circumference euuen on euery part, or as the upright Magistrate equall to all, which may the rather moue vs to bee content in cases so resolute as Death: wee must take all as well as we may, seeing there is no remedie to recover our losses let vs comfort our selues. The good meaning bor-rower, the sooner his debt is discharged, the sooner is he acquit. He that makes but a short voyage, and is the soonest at the hauen of rest, is the sooner also from danger of shipwracke, hee that is to finish a iourney, better it is to doe it quickely then slowly, happy is that man that

D. liuerth

liueth in patience, and dyeth in desire.

13 The Wiseman praised the dead aboue the liuing, for sure they are in a better case by farre, departing in the Lord. And Saint Iohn heard a voice from heauen, saying. Blessed are the dead, a voice from heauen, and therfore from a place where is blessednesse indeed, and could best testifie of it, and those that possette it.

Againe, Nemo mortuus, saith Saint Austen, qui non fuit aliquando moriturus. There is none dead, which must not needs die ere long, no ransome can redeeme from death. They now rest from their labours, and therefore their good estate now obtained shold the rather moue vs, (remembryng their good) to be content.

At our entrance into the world, we brought with vs a subiection unto death, Againe, all sinned, and therefore death goeth

Ap.14.3

*Aug.lib.1.
de Cœt.
Dei.cap.11.*

Rom.5.2.

goeth ouer all, and returne we must to the place, from whence we came, sooner or later. This world beeing but our banishment for a time, from which these blessed soules now freed would tell vs, (were they to returne into these earthly regions, which without controuersie they doe not) that they with Mary haue chosen the better part.

Wee heere with Martha, are carefull about many things, they haue that one thing which is necessarie, that shall neuer bee taken from them : They are where is neither marrying, nor giuing into marriage, for why? their state is as the Angels of heauen. O speech of comfort! Christ saith, Father I will that they whom thou hast giuen me be euer where I am, that they may behold my glorie.

14 How to accept of, and take in good part as wee may, the losse as wee count it, or rather

Q 2 misse

*Aug.de Spi-
rit, & Ani-
ma.cur.ge-
ren pro
mort.*

Lu.11,42

Mat.22,30

1.Sa. 22.19

misle for a time, of friendes de-
parted : the behauour of Dauid
in this case may be considered,
who, when the child was sick,
fasteth, prayeth, prostrateh
himselfe vpon the earth : but
hearing that Gods wil was ac-
complished in the death of the
child, Dauid rose vp, eat bread,
receiued comsovt, as it seemed
after all his sorrow ; beeing de-
manded the cause of this diuer-
sittie of behauour, answered,
While the child was yet aliue, I
fasted and wept, for I said, who
can tell whether God will haue
mercy on mee, that the child may
liue : but beeing dead, wherefore
should I now fast ? can I bring
him againe any more ? I shall goe
vnto him, but he shall not retuine
vnto me.

In the like case S. Bernard,
being not a little moued for the
death of one, I turned me (saith
he) to prayer and weeping, at last
I considered that God had done
what seemed best in his diuine
pre-

prouidence, what should more sorrowing auiale? Lord thou hast taken thine, none of mine, teares forbade mee to speake further. And so the good father resolute to rest content with the wil of God.

CHAP. XXIII.

How those that vndertake any dangerous attempts eyther by Sea or Land: wherein they are in perill of death, should specially before hand make them selues ready for God.



If those men who liue in times and places of most safetie, shoud (respecting the vncertaintie of humane condition) thinke euery day of their last day, which by little and little will come vpon them: then how much more ought those who enter into place of apparant perill vnder-

dertake attemptes of greatest danger, stand vpon their guaid, and be euermore well prouided to be ready for God.

But here wee must seriously consider that the vndertaking of attemptes wherin life is indangered, is onely warrantable when the cause is iust, and the authority lawfull. The desperat enterpises of those who in priuate quarrels goe foorth with murthering hearts, and in their hands the instruments of death, are most unsufferable: in this case to be taken from the world is very dangerous: how should he thinke God wil receiue his soule, that died with a mind destrous to shed that blood, for which Christ shed his bloud? There is in these attemptes, more murthering malice then christiani manhood. Let the publike magistrate vse the sword, let the priuate man surcease: iust occasion so requiring, let him then prepare in the name of God.

3 Pea-

3 Heathen men could tell Jonas, that in a case of imminent danger, there was no other refuge but to flye unto the assistance of some superior power by calling upon God. Pharaoh himselfe could entreat Moses to pray for him, how much more then shoud those whose hope reacheth further then the saving or loosing of a life mortall, entring into any attempt, wherein they are in hazard, first with Iudith, to worship God in all devotion, and then shee went forth for the deliuerance of Bethulia.

Iona. 1. 6

Iud. 9. 1

3 Faith and trust in God, doth not make men cowarde, but rather addeth spirite and comfort in greatest assaults of enemies. By faith (saith the Apostle) Gedeon, Barac, Sampson, lephe, and also Dauid: of weake were made strong, waxed valiant in battell, turned to flight the armies of aliants, who came against Gods people with
Ω + Δ great

Heb. 11.
32.34

great force and multitudes.

While their enemies were arming themselves with sword and shield, the manner of God his people was to arme them with devotion, as fasting and prayer, and a religious commanding themselves either in life or death to his protection.

When Balaack saw the people of Israel prosper more by their praying, then hee could by his fighting, hee would needes haue Balaam to curse them.

Moses (saith S. Ierome) fought as well as Iosua against Amalech, for while Moses held vp his hands, Israel preuailed, and when he let his hands down, Amalech preuailed, but Moses hands were steady vntill the going downe of the sunne.

Rutinus and Socrates write, that Theodosius the Christian Emperour, in a great battell against Eugenius, when hee saw the huge multitude that was comming against him, (and so

in

Num. 22.5

Ier. ad He.
lud.

Ex. 17.1

Ru. Socra.
Eccl. hist:

in the sight of man) there was apparant ouerthow at hand, hee gets him vp into a place eminent (or in the sight of all the armes) falle downe prostrat vpon the earth, beseecheth God, if euer hee would looke vpon a sinfull creature, to helpe him at this time of greatest need: suddenly there rose a mighty wind which blew the darts of the enemies back vpon themselues, in such a wonderfull manner, as Eugenius with all his host was clean discomfited, who saw that the power of Christ fought for his people, and therefore cryed in effect as the Egyptians did: Oh, God is in th: cloud, or God sighteth for them.

5 Thus with faith and constancy haue the seruants of God gone forth against their enemies with al deuotion throughly preparing themselues either for life or death, as it shoulde best stand with the good pleasure of his diuine prouidence.

*Eus.Emis.
hom.1.ad
Men.*

For these therefore that vnderake and attempt, eyther by sea or by land, wherin life more then ordinary is endangered, let them in the name of God goe forth with soules prepared: for in so doing, they remember themselues to haue a further expectation, then either the gaining or lossing of a life temporall. Paratos inueniat, saith Eusebius Emisenus, extrema necessitas, quæ saxe opprimit inparatos. Let extream necessity find them readie, which is wont to oppresse men vnready.

In worldly affaires wee oftentimes forget heauenly, and therefore good reason, that in heauenly wee shoule also goe aside from all earthly cogitations, and presenting our selues before God, commend in solemnne manner, our soules into his hands: which done, with Hester wee may say: If wee perish, wee perish, now the will of God bee fulfilled. So therefore

for men attempting dangers by Sea and Land, or upon what occasion so euer, either ordinarie, or extraordinarie: when they aduenture to vnderake any action, wherein life is put in hazard: for all these or any of them to prepare themselves for their departure, it may be said which S. Iohn hath in the Apocalypps, Hic est sapientia, Here is wisedome.

CHA P. XXI I II.

A briefe direction for such as are suddenly called to depart this world.



Concerning prayer, for our deliuerance from sudden or unprovided death, how meet it is that we do not give the least occasion to uncharitable censures to speak of us when wee are gone. And how

how well the church vseth this amongst other commendable kindes of prayer, somwhat hath beeene before mentioned : and their hardest conceits, who in this case are ouer hasty to iudge others, departing this world to their seeming suddenly, is in part answered. It now remai= neth that some direction be laid down, for their better instructi= on, who in this case are called to take their farewell of this vale of miserie , sometimes in a very moment.

1 First , let it bee remein= b:ed that wee are all vnder the hand of God , whose procee= dings are unsearchable , and past finding ou: who knowes better (as hath beeene said) how and when the best is to bring vs to his Kingdome, O Lord, thou art the workeman , we are the vessels.

2 Secondearily, let them call to minde , our condition in this world, how neare wee are to death,

death, euery moment the worde in Hebrew, which signifieth dead, doth in one title onely differ from that, which signifieth mortall, to shew that in the holy tongue, mortall differeth from dead but in one title. Againe, that wee are no other but Davids stranger, our tarrying is but for a night, seeke vs in the morning, We are gone: we know not the time of our departure, and cannot tell the certainty of that day, and peraduenture this is the day.

Our bodies combined of the foure Elements, humours having the nature of the water, the lights and the lungs which are the fanne of the heart, of the ayre, the heart it selfe, which is smallest upward, of the fire, the bones and flesh of the earth, and the nature of mixed bodies is turned (as the Philosophers tell vs) in a verie instant into the first matter, which done, a dissolution there

there is of the whole. The soule departed from the body, there is the house, the house-holder is gone.

Mat. 20.10

4 Thirdly, let him consider, that we came not together, but as the labourers into the wine-yard, some came in at one houre, and some at another, so is our departure out of the vineyard, our comfort is, bee it sooner or later, the great Lord hath a pennie readye for the labourers.

5 Fourthly, let not the suddennesse dismay any, for unto the faithfull man, it is no suddennesse at all, the righteous is never prevented by death, how soone soever hee bee gone. God respects not, sayes Saint Austin, so much quo modo, after what manner, as quales morimur, what manner of ones we die.

When we live in this feare, wee die in his fauour, bee our departure never so soone. And Non

Aug. de
Quæst.
Dulc.ca. 14

Non multum curandum est ii
qui necessario morituri sunt quia
accidat ut moriantur, sed morien-
do, quo ite coguntur, we shoulde
not so much care for the maner
of dying, as beeing dead, whi-
ther we goe.

6 Last of all, let not this
hort warning bee a scruple to
the conscience of any: wee must
referre all to Gods disposing,
cyther in life or death, so, or so,
haue not some the time of pre-
paring themselves as they
would? Let them remember
that Abraham had onely an in-
tention of offering Isaack, and
yet the holy Ghost tels vs by the
Apostle to the Hebrewes, that
Abraham offered Isaack, menti-
oning the very deede to be done.
The malefactor vpon the crosse
desired no more of Christ in his
dying fates, but to be remem-
bered of him in his Kingdome:
and Christ telles him of more
then beeing remembred there,
to wit, of his beeing there.

David

Rom. 14.8

Heb. 11.17

Lu. 23.42

Dau-d did not build a Temple, yet David prepared stuf fe for the worke, and this preparing was verie acceptable vnto God. Though they doe not accom-
plish a treatible departure from
this life: yet preparing in time
of health for this wo:ke, this
preparing is no doubt wel plea-
sing vnto God, to whom they
are going.

7 In these cases of necessitie
then, with one outcry to alwa-
ken Christ at the sterne of the
ship, or with Peter, one help Ma-
ster, I perish, or with the Publi-
can, one stroke of the brest,
with one, Deus propitius esto mihi
peccatori. God bee mercifull
vnto mee a sinner, one generall
repentance for altegether with
Mary Magdalen, shall like Abels
well pleasing offering, ascend
vpward and finde fauour with
him, with whom it is as proper
to heare sorrowful supplicants,
as it is for mercy, to help ex-
treame misery.

8 But

Aug. de
verb. Ser. I.

8 But now considering
wee live in this fraile estate,
and at such an vacertainty, as
wee doe, our time is euer
nearre, (saith Saint Austin) be-
cause wee are mortall, neater
because we live amongst cau-
alties: If we were of a glassie
matter, saith he, our feare were
the leste, so; then beeing kept
from knockes, there were some
hope of continuance, keepe we
our selues as charily as wee
can, wee shall away: doe wee
overcome enemies without, dis-
eases within will also surprise
vs. Can wee auoide strokes of
weapons? The stroke of death
is vnauoideable. Can wee p;e-
uent external dangers? A fea-
uer at last, or at least some o-
ther infirmitie will b;ring vs
downe, whether in the bed, or
in the field, I cannot say, this
we must resolute vpon, and wee
must.

All which toyntly conside-
red, as our whole life is a pas-
sage

iage to death : so shoulde it bee a p[re]paring for death, that so, how soone soever wee are called hence, when the body returneth to the earth, from whence it was taken, the soule may goe to God that gaue it.

9 Besides the sundry vn=suspected meanes , (neuer so much as dreame[n]ed of in all their liues,) how many haue come vnto their deat[es], wee haue seene or heard as much) besides I say their vnexpecte[ed] meanes , whereby many haue sodainely departed this world, diseases there are: as dead palsies, impostumes, brea[king inward, which take a]way many, who neuer knew what age meante, nay, what sicknesse meant, sodainely they are gone. Physitians can tell vs, extremities eyther of ioy or sorrow effect as much, and histories approue the same. An auncient Romane beholding his thre sonnes in one day to
h[ea]ven

Ioa.Fn.li.

1 Sect.5.

Gel.lib.5.

cop.5.

Diagora

Rhodius

prægaudio

Pub. Ruti-
lius præ do-
lore expira-
runt subito.

beare away the prize in the place of misteries, for very joy sodainely hee breathed his last: a noble matrone at one sorrowfull sight ended, her daies with the very doubling of one sorrowfull outcry, O Pompey, Pompey.

10 In all this let vs obserue this lesson, to prouide aforehand for a time to come: let vs learne as Elias said, to acquaint our selues with God, and to resort earely vnto the Lord as the Wiseman speketh, *Ante mortem fiat quod post mortem prodesse polsit.* Let vs doe that before death, which may doe vs good after death, and then sooner or later, death shal not harme vs, which is vnto the euill onely euill, and to the good, good, as the same father saith.

11 All our care, all our sorrow, all our feare concerning death, is but to dye a little the later, howsoever it please God to

*August.de
ciuit.Dic
l.13.*

to dispole of vs, whom wee may
beseech him, if it shall so stand
with his good p'leasure for a
treatable departure. O Lord
Iaith S. Anselme, Take from me
it thou wilt my goods, my riches,
my pleasures, my life, onely leaue
mee my heart, which may never
ceale to loue thee, and call vpon
thee. Much doth he offer, that
offereth the affections of his
louie, Icude doth he cry, whose
faithfull thoughtes say, Do-
mme Iesu, accipe spiritum
meum, Lord Jes-
sus receue my
Spirit.

Ansel in
medit.

CHAP.

CHAP. XXV.

An admonition for all such as find them selues troubled w^t euill motions to commit fathles and fearfull attempts against them selues.

Take all aduersities of the world with a calme and quiet minde, is a vertue of christian patience: to beseech Almighty G^DD for his resisting help and grace against all euill and gracielesse motions, which proceede from the old enemie of man, is a part of Christian deuotion: Nature is weake to raise vp it selfe, aduersities and temptations are strong that would cast it downe, both aduersities and temptations flee away before the face of our trust in God.

2 Are any assaulted, or so deepeley

deepely distressed, that they begin to waxe wearie of life, and for feare of some little disgrace of the world, sometimes saith Saint Austen, The hard vsage thereof, that they would needes bee gone, and they care not how too? Let these remember, that God hath giuen no man leauue to cut off from himselfe space of repentance, or shorten that benefit of life, which he hath granted him, to gaine a state of eternituy in. He that brought vs into the world, ought to haue the calling of vs hence, when he calleth, then, and not before we willingly depart this earthly Tabernacle.

3 Abide the time wee may not, wee must not for all the disgraces, the iniuries, and obloquies, the crosses, and losses this world can lay upon vs: sic upon that discontentment, that should make any cowardly to runne away, or distrustfully to give ouer his standing, before hee

hee be called by the Generall of
the field: sie vpon that dispaire
that should make any cast away
themselves, & fo: get they haue
soules to saue. The mercy of man
reacheth vnto his neighbour, but
the mercy of God, reacheth vnto
all flesh.

4 As the pleasures of this
world, shold not make vs loue
life more then we ought, so also
the calamities of the same shold
not cause vs to leaue life before
we ought: we must let the little
twist of mortalitie twine out
vntill our clue be ended, and
pray God euermore to grant vs
the thred of grace, to bring vs
out of the labyrinth of a trou=
bled minde.

5 None may seeke death,
for death shold rather come
vnto vs, then wee goe vnto it,
before our time: bee our cala=
mities never so great, life is
precious, and it were impietie
desperately to bring it into pe=
till.

6 To see any way accessarie
much leste p̄ncipal in our own
decay, is most vnaturall and
haynous before God and man,
with Cain to see magnitudinem
culpæ, but not magnitudinem
misericordiæ, the greatnessse of
their sinnes, but not the great-
nesse of Gods mercie, with
Achitophel and Iudas to finish
their vnhappie dayes by a tra-
gicall and most vnhappie end,
is haynous and most execra-
ble.

7 Will God require blood at
the hands of man and beast, and
shall he not require it at thy
owne hands? if hee command
in the law, thou shalt not kill,
art thou not included within
the compasse of this comman-
dement, if thou embrue thy
hands in thy owne bowels:
Non alterum (saith S. Austen) er-
go nec te ipsum, thou mayest not
kill another, therefore not thy
selfe.

8 But what hath beene the
cause

cause, which hath brought some
of these faithlesse and fearefull
attempts ? surcly eyther with
Nero, who saw himselfe censu-
red of the Senate, and hated of
all good men , they beganne to
loath life, as ashamed to liue a-
ny longer amongst men, or else
with Sardanapalus, who for all
his bold denying of God, at eue-
ry hearing of the thunder, was
wont to hide his head in a hole ,
at last by a monstrous and ab-
iect feare, they seeke their owne
riddance from amongst men.
To leaue these Heathen with
their more then barbarous and
Heathenish practises against
themselves: for christians whose
faith endeweth them with he-
roicall constancie, shall any mi-
series , any discontent cause
them to lay violent hands vpon
themselves, and with Saul in-
curse their owne ruine ? God
forbid.

6 Maluit Sanctus Job (saith
an ancient father) in sua carne

R

mala

*Aug. de Ci-
nit. Dei l. I.
cap. 14.*

mala perpeti, quam illata sibi morte cruciatibus carere. The holy man Iob would rather endure in his flesh all aduersities, then procure his deliuerie by au bntimely end, and so to want miseries. Now we preferre Iob before all the Catocs of Urica and Lucretias that euer liued, althoough the one attempted this enterprise of a peruerse stoutnesse, because he could not endure Cesars victorie, the other vpon a supposed doubt of the worlds infamy, supposed onely, for there were two parties, and but one adulterer.

Cleombrotus is brought in after reading Plato concerning the immortalitie of the Soule, and Razis a defender of the Citie Jerusalem. Well, saith Saint Austin. What of all this? had Cleombrotus well obserued Platoes instructions, hee should haue learned another lesson. Was Razis a defender of the Citie Jerusalem, tell vs, how he thought of the

the Jerusalem that is aboue ?
Looke we vnto the liues of all
the Patriarkes, Prophets, A=
postles, Saints and seruants of
God, who had as great aduer-
sitle, in the world, as euer any,
and wee shall never finde the
least inclination in them this
way, but euermore relying
wholly vpon God, their maner
was to waite vntill Death o=
pened the doore.

10 Wherefore be it far from
all beleeuers to be cast down by
distrustfull thoughts amongst
the distresses of the world.
The Tempest may rage, but
stay a while, and a Calme will
follow. The Sunne may bee
overcast for a time, the weather
will bee faire againe, taste and
see how gracious the Lord is,
μακρός αὐτὸς ἐλπίζει τον αὐλόν.
Blessed is the man that putteth his
trust in him.

11 We ought neither to feare
death nor seeke it. Why shoulde I
feare saith the Prophet, in the

*August. in
Psal. 48.*

euill day, when the wickednesse of my heeles compassesthe mee about: in the euill day , and when the wickednesse of our heeles compassest vs about, the euill day, what is that saith S. Austen ? the wickednesse of our heeles, which are those : is not the euill day the time of our approaching end : is not this wickednesse, our sinnes committed , which would hinder or trouble our passage now departing : How comes it to passe we should not feare : marke, the euill day by th: hope of the resurrection is made a good day, the wickednesse which our mortall enemy casteth at our heeles, is now remouued by him , who hath broken his head.

ii Now therefore though all the miseries of the world in times of extremitie doe bande themselves agaist vs, let them never draw vs away from this happy hope : deliuernace will come, and when euill motions arise,

arise, let a remembrance of Christ Jesus step in to comfort our hearts. It was the holie practise of one, when bad thoughts began to trouble him, to insist in prayer, when wroter motions did pouoke, to insist more seruently, in short time both thoughts and motions left him.

13 By this which hath been said, we may obserue according to that of the Prophet, Declina a malo, & fac bonum, Eschue euill and doe good: in eschewing euill, men may see the hainousnesse of those actions, which some haue attempted desperate-ly against themselves: how the law of Nations doe deterre men from such attempts, haue denied decent and seemely burials: the shamefull infamy they left behinde, besides the displeasure of Almighty God, is sufficient to shew their euill endes.

14 On the other side how much it behoueth all men, and

most especially those who remember they haue a helper in heauen: to goe through with magnanimitie, the tribulations of this world, we may perceiue, because assuredly after a little suffering, there is long reioycing, yea, for euer and euer in the world to come. Wherefore it may be said to any distressed man, which our Savior Christ himselfe said to one in distresse, Sonne bee of good comfort, thy sinnes are forgiuen thee. —

15 Are any assaulted so, as they now beginne to loath life, nay, which is worse, intend to become more cruell vnto themselves then homicides? Let them remember that they haue somewhat moare to loose then a temporall life, and therefore should bee carefull in so great a charge as their eternall safety is worth. Woe bee vnto them saith the Wiseman, who haue lost patience, much more in such a distrustfull manner, as this.

this. If a paricide be most hainous, for that by how much the nearer, saith Saint Austin, by so much the wickedder, then none more wicked then those who wilfully perish by their owne hands, because none so neare themselves, as themselves: what doe these miserable men, but seeke to cure misery, by casting themselves into greater misery.

16 Had the Martyrs of old beene of these mens minde, they might soon haue ended lingring torments, by some quicke dispatch or other, but that they would not dye for all the tormentes the world could lay vpon them, had they beene greater then they were. Christ our Saviour saith vnto Peter, when thou wert young thou girdest thy selfe, and wentest whither thou wouldest, but when thou art old, another shall binde and leade thee whither thou wouldest not, to shew he shoud

*Aug. tract.
51.52. in I.*

suffer of another, and not of himselfe.

17 As the soule troubled and sorrowfull vnto death, rememb-
ber the wordes of our Sauour
in his Agony, Father, not my
will, but thine be fulfilled, where
hee teacheth thee in time of di-
stresse, what thou shouldest think,
how thou shoudst speake, whom
thou shouldest iuuocate. In his
temptation hee withstoode the
tempter, to shew vs how to
come out of temptation: in
his agony he prayed to teach vs
how, and after what manner to
pray.

18 In time of affliction, when
trouble ariseth, let all remem-
ber that of the WISEMAN, My
sonne refuse not the chastening of
the Lord, for whom the Lord lo-
ueth, him he chastiseth; We may
call to minde we lost happinesse
in seeking to solace our selues:
and iust it is, that by enduring
sorrowes, we recouer what wee
haue lost. ~~We ranne away by~~
~~com-~~

committing euil, and we return
againe by suffering euill, once
wee sinned by doing against
righteousnesse, now we humble
our selues by enteraung for righ-
teousnesse.

A Prayer to bee vied of any who
findes himselfe troubled in
conscience, or disquieted by e-
uill motions.



Strengthen mee
O Lord against
all mine enemis,
both bodily and
ghostly, that they
never bee able to say, woe haue
y euailed against him. My spi-
rit is sorrowfull, my heart is
sad and heauy within mee, if
thou be not my comfort I shall
surely perish in my troublie. For
thy name sake O Lord haue
mercy vpon me, rise vp to help
mee, that hauing help in thee.
I may withstand my mortall
aduer-

aduersary, and say, depart from
me thou wicked Spirit, that
bringest euil thoughts, and this
deiection of minde : goe from
mee thou deceiuier of man, thou
shalt haue no part in me, for my
Saviour Iesus standeth by
me, as a strong Champion, and
thou shalt flie away to thy con-
fusion, I had rather endure all
affliction, all punishment, and
infamie of the world, then con-
sent to thy malicious motions:
Be still therefore thou wicked
Spirit, cease thy prouokements
to euill : I shall never assent
vnto thee, though greater trou-
bles then these come vpon me,
our Lord is my light and my
health, whom shall I dread? he
is the defender of my life, of
whom then shall I be afraid?
Though an hoast of men set
themselues against me, though
infinite calamities come vpon
me, I shall not be discomforted,
for why? God is my helper and
Redeemer, in whom I trust, hee is
my

my portion. To whom be praise,
and honour, now and for euer=
more, Amen.

A prayer for a good departure out
of the world.

Fernall God and
most mercifull Fa=
ther, seeing that the
daies of man are as
the flower of the field
that soone fadeth, & his time like a
shadow that vanisheth away : con=
sidering wee are all strangers,
as were our foze fathers, and
haue here no continuing Ci=
tie, make vs euermore Lord we
beseech thee, mindfull of our
mortallitie, that like Wise Wit=
gins we may prouide oure
tampus to bee ready against the
Bidegromes comming, and
that tarrying thy good pleasure
like watchful seruants we may
bee so doing, whensocuer that
our Master shall returne. And
when sicknes summoneth vs to
be

be gone, grant wee beseech thee
that neither the infirmitie of the
flesh, nor the sharpenesse of af-
fliction, nor any other meanes
whatsoeuer, remove vs from a
true and stedfast hope in the
blessed passion of thy dear Son
Christ Jesus. And when the
houre of our rest is come, grant
O Lord wee may rest in hspe,
that wee may commend our
selues into thy hands, and die
thy seruants. Last of all, when
death hath taken away the vse
of speaking, yet that the thoghts
may crie and say, In manus tuas

Domine commendo spiritum
meum, Lord into thy
hands I commend
my Spirit,
Amen,

CHAP.

CHAP. XXVI.

A consolatorie admonition for those who are often ouer much grieved at the crosses of this world.



If the worlde hate you . saith Christ cur Maiour vn-
to his Disciples , you knowe it hated
me before it hated you, that hea-
uynesse might not disray or cast
them downe, without hope of
deliueraunce, where he propogeth
the one, he promiseth the other,
Blessed are they that mourne for
they shall receiue comfort. Are
not those happie teares well
distilled from the limbecke of a
sorrowfull heart, that shal haue
the hand of th^r Sonne of God
himselfe to wipe them cleane
away?

¶ When all flesh, saith Mo-
ses, had corrupted his wayes ,
it

Ioh.15.18

Math.5.4

Apo.1.17

it repeated the Lord hee had made man, that is, God was sorry that man, created to so excellent an end, should himselfe destroy himselfe : to cleanse that corruption, he then sent a flood. Now God sends a deluge vp on the face of our earthly pleasures, these floods of teares extinguish the heate of unlawfull desires, scour the corruption of our sinfull liues, when all is ouerpast, there ensueth a calme.

3 The Church(as is in another place mentioned moze at large) well celebrazeth solemn and sanctified feasts, as publith memorials of Christes blessed birth, his resurrection, his ascension, and many others, before which feasts it appointeth the Euerings to bee fasted: in this world wee doe but fast the euens: wee shall keepe holy day when we come to heauen.

Our Lord and Master Christ Jesus as he did seldom laugh

laugh in this world, so did the world as seldome laugh vpon him: HEE tels hys followers, they must become as little chil-
dren: little children wee know haue no other weapons to a-
uenge themselves, but their teares, and what other haue we
against our crosses of this world, but our lghes and sup-
plications sent vp to God?

Iob saith before Ieate, I
sigh: whose suffering was such,
that all which wee doe, or can
suffer (saith S. Jerome) is in
effect nothing: For he endured
not one, but many crosses, and
those not light and ordinarie,
but great and grieuous, such
as to see might haue pierced
his soule, and to heare could
not but wound his heart in his
great losses, none left but four
messengers, all to bring him
tidings of sorrow and not alto-
gether, but one after another
to encrease the same. The first
telles him, that not onely his

Iob 3.24

Hier. ad
Iulia.

Exod 3.2

Dphen

Oxe[n] were taken, but taken when they were now plowing, a time when hee did most neede them: so his fieldes would become barren. The second, that his sheepe were destroyed, and not onely destroyed, but destroyed with fire from heauen, as if hee might gather, that not so much man as euen God himselfe was angry with him. The third, that not onely his Camels were carried away by the Chaldees, but withall, all his seruants were slaine. The last and sorrowfullest of them all, that his children were dead, and to aggrauate the case, that they sodainely perished amidst their mirth. When his Oxen were taken away, and his sheepe remained, he might haue had the lesser sorrow, when his sheepe were destroyed, had his Camels bee[n] left him, it had bee[n] some day, when his Camels were carried away, had his seruants accompanied him, they

they might haue brought him some help : when his seruants perished , had his sonnes and daughters liued, it would haue beeene no small comfort to Job : but all Jobs comforts for the world , goe away together, Sathan thought here was a train able to haue blowne vp the strongest fort , and beare downe the chiefeſt rampire of Jobs patience : but Sathan was deceyued , Job is the ſame man ſtill : for hee that did truely ſerue God in times of proſperitie , did alſo bleſſe him in his greateſt aduerſtie. Here was patiencē with thankefulneſſe, Sathan tooke awaу ma‐ ny things from Job , but hee could not take awaу God that gaue all.

Euill men after a maner can praife God for proſperitie , but in aduerſtie, onely good men with Job doe worſhip him : by whose example , how many comforts are there offred to di‐
ſtressed

stressed mindes? Gather out of histories the magnanimitie of Hector, of Alexander, of Cæsar, of Scipio, of Scæuola, put them all together, and for constancie they came not neare this one president laide downe, the example of the holy man Iob. The tempest did rage, but the rocke was not hurt, the wall was beaten and battered, but the treasure within safe, Iob is still the same.

Now for that good men haue sometimes with Iob amiddest their sorowes in the world, wished to be gone, and as David when hee said, Lord bring my soule out of prison. Or S. Paul, when hee desired to bee dissolued, and be with Christ, it was not so much from any impatience, as from a longing, they had to change a blessed death, with so vncertaine and sorrowfull a life.

Our Lord and Master Christ Jesus, in telling his Disciples

ples, his soule was so: rowfull, in crying to his father vpon the Crosse, shewed what man is i^t wont in times of extremitie to feele and finde, not that hee euer doubted of the diuine assistant power (whiche to thinke is great impietie) but to shew vs in greatest trials to resolute vpon Gods pleasure and say, Father thy will bee done.

Wee are in bath estates, in either of the extremities, in prosperitie so secure, as if we were readie to say with Nabuchodonosor, is not this great Babel? or that Babel that cannot come to ruine? In aduersitie so abiect and dismayed, as if there were not a helper in heauen of power to raise vs.

We should not, we should not bee discomfited at this worlds aduersitie: Wee may not looke to finde God in the Gardens of Egypt, whom Moses found in the thornie bush of manifold tribulations. To bee without crosses

cresses, wee may rather wish
then hope.

4 The golden world is
gone, wherein men did ioy in
nothing moare then in sinceritie
and loue. We see want of pietie
towards God, want of faith-
fulness amengst men. Now
this yron age of ours yeeldeth
store of crosses and vncconscio-
nable wrongs.

Eccle.4.1

I turned mee (saith the wise
man) and considered all the op-
pressions that were wrought vnder
the Sunne, and behold the
teares of the oppressed, and none
comforted them, and loe, the
strength is of the hand that op-
presseth them. Such is the cala-
mitie of our time.

There are thre thinges
which wee must leauue to God,
iudgement, glorie, and reuenge,
these are to bee left onely unto
him.

Well, heauiness may indure
for a night, but ioy comineth in
the morning. Wee may not re-
pine

pine at these trials, if we desire to solace our selues in the vanities of this world, our desires are unlawfull.

5 Lot's wife her minde was vpon her substance in Sodome, shee looked backward, but she never looked forward againe: shee is turned into a pillar of salt: a pillar, and so stands for an example: of salt, and so to season our vnsauory desires of this world, and worldy things.

Ge.19.16

Lu.17.29

When with th^r Spider we haue exhausted our very bowels to make a slender web, one pufse of wind carries all away, when we haue endeauoured to the vttermost to mount aloft, suddenly death doth cluppe the winges of our soaring endrauours, and downe we fall.

Did we looke back and consider how many are vnder vs, as we are ouer readie to prie how many are aboue vs: wee shoulde soone see our estate lesse grieuous then the state of man,

ny, who are as deare to Ch:ist
as our selues.

Dan.3.10 6 But ease and pleasures are acceptable to flesh and blood, which the wozld is wont to promise. Nabuchodonosor, to drawe the people from Gods seruice to foule Idolatry, causeth the noise of instruments to sound: that so delighting themselues, they might forget their obedience to God.

7 But is it possible that any delights shoule drawe man from God, for whom hee made the whole world, and all that therin is: Should base desires make the creature vnsaithfull vnto him from whom commeth all his good?

Gen.39.8 Joseph said, Behold my Master hath committed all into my hands, how then can I doe this? As if hee could not finde in his heart to commit euill againt him, that had dealt so liberally, and so louingly with him as his Master had done,
ever=

euermore rememb'ring that li-
beralitie shoulde moone loue.

8 For these worldly vanities
we may let them passe, whatso-
ever they promise, their pleasure
is not permanent.

When Iacob was hasting into
his own country, Laban follow-
ed him and said, why didst thou
not tell mee of thy departure,
that I might haue let thee goe
with mirth and melody? When
his meaning was to haue kept
him still in longer seruitude:
But as Iacob did well, seeing
Labans countenance once set a-
gainst him, to make ready to de-
part into his own countrey : so
when wee shall findz the world
to frowne bypon vs, wee
shall doe well to make spedde
and prepare our selues to bee
gone.

Gen.31.2

Notwithstanding the people
in the wildernesse did drinke of
the bitter waters of Marah, yet
in that God appointed his an-
gell to direct them in their
way,

way, it was a testimonie hee would bring them into a better land, God hath giuen vs his Spirit, moare then an Angell, for our guide, which may beare witnesse of our spirits, we were not created for this fraile and momentarie state, but looke for better things to come. In the meane time no calamities of life should make vs hate life, the course wherof wee may not slacke, or hasten at our owne pleasure. Heathen men haue gathered by way of consequence, that the condition of good men is happy in the other life, seeing it is heere for the most part grieuous.

9 If it did so much revine the hearts of distressed people, that one (and that in vision only) should seeine to see Onias who had beeue High Priest a vertuous and a good man, reverent of behauour, and of a sober conuersation, well speken and one that had beeue exercis-

I. Mach. 5.
12.

ed

sed in points of vertue, as a child, holding vp his hands to heauen, and praying for them: then to see Jesus Ch:ist him-selfe at the right hand of God, there to stand for vs : mercifull Lord, how can it not but raise vp our penstue hearts ?

Elkanah said vnto Hanna , when shee was sore grieued at the hard vsage of the world, quamobrem affigitur cor tuum, nnuquid non ego tibi melior quam decem filii ? why is thy heart grieued, am not I better vnto thee then ten sonnes ? This was a speech of comfort to her troubled minde. But vnto the distressed man, whose ioy is in Ch:ist crucified, may it not bee said, Is not his loue and mercy better vnto vs all, then ten thousand pleasures of a sinfull life, who hath said to all that feare and loue his name. In the world you shall haue affliction, but bee of good comfort, I haue ouercome the world .

1.Sa.1.8

Ioh.16.33.

The Church resembled vnto
a garden, hath two sorts of flow-
ers, that is to say, Lillies for
times of peace, and Roses for
times of persecution.

CHAP. XXVII.

An admonition to all while they
haue day & time before them,
to make spedde to apply them-
selves to this lesson of learning
to Die.

Essay 40.5

Iob 14.11.



Sing that all flesh
is grasse, and the
glory of man is
but as the glory of
the field, the grasse
withereth, and his flower fa-
deth away. How behouefull
then is it for all to apply them-
selves to this lesson of Lear-
ning to Dye, the holie man
Iob sheweth in these wordes:
Man that is borne of a woman
hath

bath but a short time to liue.

Our spring is fading, our
lampe is wasting, and the tide
of our life is drawing by little
and little unto a low ebbe, what
soeuer wee doe, our wheele
whirtles about apace, In a
word, wee die daily, and we all
know, wee haue every one of
vs a poore soule to saue.

Here wee may consider, that
health is the mart where the
prouident Marchant may lay
for his store : strength is the
seede time, wherin the diligent
husbandman may prouide for a
haruest, But it is a paine to re-
pent : many cannot endure it,
mercifull Lord, how will they
endure the paines of the vnre-
pentant in time to come & of
which the rich man thought if
one from the dead should tell
the living, it would make them
take heede. Wee haue greater
testimoniie, then the testimony
of the dead, which is the testi-
monie even of him who is the

S a way

way the life and the truth: Esto
conlentio[n]s aduersario, Agree
with thine aduersarie whilst
thou art in the way,

2 He that will never put on
sackcloth, vntill with Ahab hee
sees Gods iustice at hand, to
require punishment for his sins.
Hee that will never beginne to
lue vntill hee be ready to die,
may wish one day he had been
better adwised, when all the
world cannot recall opportuni-
tie past.

It is the generall practise of
Sathan, to promise careless
sinners time enough, as enti-
lling and biting vsurers are
wont to giue day to yong heires
from time to time, vntill at last
they winde their inheritance
from them.

Wee know not how dange-
rous it is, to deferre all vnto
the last cast: as I will not pro-
mise, so I dare not presume
(saith S. Austin) of cuening
repenters. To make all out of
doubt,

doubt, the best course is repent betimes.

The holy Ghost saith, Dum
hodie appellatur, while it is cal-
led to day. The world thought
it selfe neuer moze secure then
when they were eating and
drinking, when they were plan-
ting and building, yet sodainely
came the stoud and overwhel-
med all. The morning was
faire when Lot went out of
Sodome, and yet before night
were the Sodomites destroyed.
Nabuchodonosor thought him-
selfe neuer moze sure, then
when he had builded great Ba-
bel, and yet while the worde
was in his mouth, God pulled
him downe vpon his knees.
The rich man thought himselfe
neuer moze likely to haue li-
ued, then when hee had viewed
his barnes, set downe in his
counting house, and told ouer
his bags, said vnto his Soule,
Soule take thy eale, when hee
should haue said, Soule re-

Heb.3.15

Lu.17.27

Ge.19.23

Da.4.12

Lu.12.10

S; member

member thy end, for before twilight it was taken from him.

¶ Wee all know what wee haue beeene, wee knowe not what wee may bee, or how so dainely wee shall bee taken away from all. Wherefore our Sauiour exhorteth vs to agree with our aduersary quickly, to walke while wee haue light. Wilt thou know who this aduersarie is? It is the conscience that will accuse thee doing euill to the great iudge of the world. Wilt thou knowe what this light is? it is the day of grace.

Esay 55.6.

Theod.in
Psal.sexst.

The Prophet Esay calleth vpon the people of his time, to seeke God while hee may bee found. In hac vita, saith Theodoret locus est gratiae & misericordiae, in illa tantum iustitiae, In this life there is a place of grace and mercie, but in that other life, of iustice onely, which beeing so, had wee not neede to seeke

seeke the Lord earely, as Job speaketh.

¶ Our Saviour in the Gospel saith, Adolescens tibi dico surge. Youngman, I say vnto thee arise. Bring young Rams saith the Prophet vnto the Lord, yong Rammes, euен the best of our Strength. As there is Resurreccio ad vitam gloriæ, A resurrection vnto the life of glorie, so is there also Resurreccio ad vitam gratiæ, A resurrection of the life of grace. The death of the Soule went before at the beginning, and then followed the death of the bodie. In like manner, the resurrection of the Soule is first, and then commeth in due time, the resurrection of the body.

Sinne is a fall : The righteous falleth, saith the wise man, amendment of life is a resurrection, and Blessed are those that haue part in this resurrection. Sinne is a kinde of death: the father said of his riotous sonne,

Psal. 29. 1
Luk. 7. 4.

Lu.15.

sonne : Filius hic mortuus erat ,
 This my sonne was dead. Ho-
 linesse of conuersation is a re-
 surrection, and blessed are those
 who haue part in this Resur-
 rection. Saint Austen saith of the
 prodigall Sonne , Inuenit qui
 perdidit se , Wy repentance hee
 found himselfe , who by ryot
 had lost himselfe, and thereforese
 Demus illi vitam nostram , qui
 nobis dedit vitam suam. Let vs
 give him our life , who gaue to
 vs his life.

Ro.13.11.

Hinne is a drowse or hea-
 tie sleepe : Considering the sea-
 son, saith the Apostle it is now
 time to arise from sleepe, Ho-
 linesse of conuersation is a re-
 surrection; and blessed are those
 that haue part in this resurrec-
 tion.

Ioa.11.36.

Christ when he rose, he rose
 early. Lazarus that lay fourre
 dayes, began to sauour. If wee
 lie long in our shunes, wee shall
 waxe unsauourie too But with
 the women that came betimes
 with

with sweete odours vnto the Sepulchre, wee shoulde bring our prayers and supplications early, which is acceptable to the most highest.

6 Though wee doe not yet heare the shrill trumpe or voice of the Archangell, summoning all to iudgement: yet wee shall heare with these eares at the day of Doome, that dolefull voice (but vnto them that take heed in time ioyfull) *Surgite a mortuis, & venite ad iudicium, & arise from the dead, and come to iudgement.* If it made Felix to tremble to heare of iudgement, a remembrance whereof should sometimes sound in our eares, then to heare of the paines that shall follow iudgement, it may put carelesse men into a fit of a shaking Ague.

Let vs not offer the first of our vintage to the delights of Sinne, and serue God with the Lees and Dregges of our age. Let vs not yeeld the flower

Ac. 24.25

S 5 of

of our life, vnto the foule affections of corrupt Nature, and reserue for God the very refuse of our time. It is no conquest to ouercome a weake and feeble enemie, to resist the pleasures of the flesh, when Nature it selfe is decayed. Againe, canst thou looke for a conquest, when thou art weake, and thine enemy is strong? When Sampsons strength was gone, his enemies preuailed, our strength is grace in Christ, which this Dalila or securitie of life would deprive vs of.

7 Wee should consider, that our care is not so much now what to doe, as what one day wee may wish wee had done: Wherefore let men passe through this world, as the people did by the land of Edom, who onely required to goe through it, but would make no stay at all. What should wee set our delights in this Edom; our passage through it,

is all wee shuld require. The chiefeſt matter wee are to at- tend is to ſerue God, and pre- pare for the good of our depar- ture.

Wee ſee by expeſience that the longer wee deferre the cu- ring of woundes, the harder is their recouerie at the laſt. The loſe of time is very precious, ſeeing wee haue no warrant for the leaſt continuance there- of: make no tarrying, therefore ſaith the Wiſeman, to turne vnto the Lord. Loſe not any longer, Bonas horas, Good howres, quem ſaþe tranſit casus, aliquando inuenit. This com- mon caſe of all fleſh paſſeth ſo often by vs, that at the laſt it takes vs too as well as o- thers: wee may not deferre a worke of ſuch impoſtance, but with all expedition proceſſe wee in the performance of the ſame. It is the reply of the Holy Ghost, Audiui te in tem- pore opportuno. I haue heard thee

Ecc. 5.7.

Ro.12.3

Ioh 1.35

thee in an acceptable time.

8 The Apostle Saint Paul saith, Giue your bodies a liuely sacrifice vnto God, your reasonable seruynge of him. When wee repente onely in our last extremities. Wee giue not a liuely but a dead sacrifice, not our reasonable, but our vnreasonable seruynge of God, wherefore as Christ said, Walke while you haue light: so it may be said vnto euery one, for the loue of God, Repent while ye haue time,

CHAP.

CHAP. XXVIII.

The great folly of men in neglecting this opportunitie of time offered to Learn to Die.



ID many in the world as much abyorre the practise and course in the common life of **H**aduses and **E**picles, as they are wont to doe their professi=on and name: then would God bee more sincerely worshipped then he is, then woul'd the time allotted vs to prepare our selues for the kingdomc of heauen bee better employed then ordinarily it is wont.

We wonder at the old world, which for all Noahs forwar=nig of the flood to come, yet re-pented not. Wee maruell at the Jewes, who had Christ amngst them, and did not accept him: but we cleane forgot our

Lu.17.26
27.
Lu.19.14

Gen. 28.16.

our selues, by our owne stupide, hauing as much warning as they. Wlee haue Christ amongst vs: Iacob said, Surely, the Lord was in this place, and I was not aware of it. Wlee haue time and health and grace, the light of his trueth: Surely Gods goodnessse is vpon vs, and we are not aware of it: we neglect all, which neglect is dangerous.

2.Pet. 3.9

2. Despisest thou (saith the Apostle) the riches of his bountifullnes and patience and long suffering, not knowing that the bountifullnesse of God leadeth thee to repentance? God is not slacke as some men count slacknesse, but is patient towards vs, and would haue no man to perish, but would haue all men to come to repentance: of whose visitation the Prophet Abacuck saith, Though it tarry, waite for it will surely come and not stay.

Abac.3.3

Wherfore as Salomon saudeth

deth the sluggard, so may wee
send the careles sinner to school
to the Emot, for shee laboureth
in the Summer, and prouideth
for the time to come. I passed
(saith he) by the field of þ Sloth=
full man, and found it ful of þy-
ars and þzambles : such is the
life of negligent people, vntil-
led, all out of order, they keepe
reuell rout. Eyther they care
not at all, or surely very little
for the time to come.

Pto.6.6

3 They royst and ryot out
time, moving God to sue them
vpon an action of waste. They
neuer call to minde, eyther that
Death, like a Baylisfe at large
will summon them to the fatall
banquet, or God hunselfe one
day amerce them in such dam-
ages, as they shall see how
wilfully, they haue forfeited
their happy hold, they had of an
eternall inheritance. They ne-
uer consider what age or sick-
nesse will come : and that it is a
part of prouidence in youth, to
haue

haue somwhat in store against
these times. Wherefore they
spend their golden dayes of
prosperitie, as ill husbands
waste and spend their substance
they know not how, and are in a
manner so carelessse, as if God
were bound to bring them to
heauen whether they will or
no.

Thou may wonder (and not
without cause) at these mens
folly, such is their negligence
they will not consider : such is
their ignorance they will not
know, such is their foyg tsel-
nesse, they will nor remember:
ether what they are , or what
they shall bee, but runne on
headlong into all wickednesse
as men in a frantick fit, and so
bring themselves to apparent
ruine.

That they neede not feare
iudgement to come, if there bee
none to flatter them (as some-
times there are) they will for
a need flatter themselves : thus
they

they follow for vertue, vice, for
light: darkness: for truth error:
for wisedome folly: neuer thin-
king of their winding sheete, or
any mean moving to mortifica-
tion: Morte morieris, thou shalt
die the death.

So they may take their pa-
stime a while, or solace them-
selues in a few sinfull delights,
passing ouer their youthfull
dayes in sensuall pleasures ,
which will bee a corasue at
their harts, when they are pan-
ting for brest, and haue taken
their Ultimum vale of the world:
They respect not what hangs
ouer their heads, as if the men-
tioning of a world to come, were
but a matter of Discourse , to
keepe men from sleeping, or
that God had proposed that in-
estimable crowne of glory at so
meane a rate , as men might
care for doing nothing.

These consider not that the
way to the harlots house lea-
deth to hell : The wiseman tel-
leth

leth them it is so, and therefore let them feare God in time lest they finde it so, when it will be too late to amend what is amisse, these are as non proficien-
tes in this lesson of Learning to die, become strangers in their owne soules.

Eccle.3.2

There is saith the WISE-
man a time to plant, a time
to plucke vp, a time to seeke, a
time to finde, nay, there is to all
things an appointed time, but
hee mentioneth no time to bee
carelesse, as if God had not ap-
pointed men any time to liue
securely in.

It is a great signe, he is des-
tros to doe sinners good, in that
hee giues them in mercy space
and opportunity to repente, they
thinke all is so sure, as if there
were no more care at all to bee
had. Can these men assure
themselues of two Heauens?
No, no, Saint Paul who knew
better then all the deuisers in
the world can tell men how to
dispose

dispose themselues to Heauen,
willeth euery one that thinkes
hee stands, to take heede least
hee fall, qui altum sapiunt time-
ant: qui timent non altum sapi-
unt. Those that are high min-
ded, let them feare (saith Saint
Austen) those that feare are not
high minded,

The fall of the Angelles,
the losse of Adam, the reiection
of Saul. If wee consider what
hath beconie of the tallest Ce-
dars in Lebanon, wee cannot
but with trembling thinke of
our owne fraile condition.
But what speake wee of any
one in particular? The Jewes
that ancient people of God,
the Churches of Asia, which
sometime flourished, to consider
how they are now defaced and
brought to ruine, may make
all feare to liue in sinfull secu-
ritie.

What not possible to erre?
Saint Paul taught the Romans
themselues long since another
lesson.

I.Cor. 10

I.Sam. 16.

Ro. XI. 20

Pf. 111.10.
Psal. 28

tesson. Bee not high minded, but feare, O feare, it is the begining of Wisedome (saith David) and this wisedom is the begining of a religious life. Feare, it is the continuance of the same life. It is the conclusion of all, saith the Preacher, Feare God, and keepe his Commandements. Of all nations he that feareth God is accepted with him, & therefore is with the men of Miniuie, by fearing God, we wil not repent vs of our sinnes, then with the old world wee may feare to bee destroyed for our sinnes : Beatus qui timet, Blessed is the man that feareth.

Esay 58.1

Our sinnes may make a separation betweene God and vs. The Jewes haue not onely erred, but fallen away from that God, whose loue and care they so long enjoyed.

2. Pet. 1.

5 Make your election sure, (saith S. Peter) and give your diligence hereunto : for if you doe

doe these things, you shall never fall: thereby shewing, that our perseveriance in the faith and feare of God, is that duetie after free iustification in mercie, which hee expecteth at our hands.

6 Folly therefore it is to flatter our selues in a fruitlesse course of life, and to deferre time vntill it be too late: if God offer grace to day, saith Saint Austin, thou knowest not whether he will offer the same to morrow, and thereforee now vse it, if thou wilit vse it at all.

7 The light will shine when we shall not see the closing in of the day, the euening will come, when wee shall not see againe, the breaking forth of the morrow light. Lazarus after his want, Diues for all his wealth, sicut homines moriemini, and of the childdren of the most highest, saith the Prophet, yee shall die like men.

Tract. 33. in
Ioan.

Ps. 81. 6. 7

8 Neither is that all, but as
Saint

Saint Peter saith, Tanquam rationem reddituri which shall give account unto him, which is ready to iudge both quicke and dead, when the secrets of all hearts shall be disclosed, when the foolish Virgins shall crye, Lord, Lord open unto vs: but it shall bee answered, and said unto them. Non noui vos, I know you not. It was not now a time to consult of prouiding oyle. But as for the wise Virgins, which haue prouided their Lampes with oyle they shall lift vp their heads, find the benefit of taking heede in time, and passe unto that ioyfull Ma-
riage of the Lamb.

Mat. 25.12

a. Pet. 3.11

9 Now therefore to conclude with Saint Peter, seeing we looke for such things, what manner of persons ought we to bee in holy conuersation and godlinesse? Of carelesse men if the soules did end in their seperation from the body, or vanish into the ayre, the danger were not much, there is more

more, and that is post iudicium, after that comes iudgement, when the nations shal mourne, when voluptuous men shall mourne, who preferred momenterie pleasure before eternall paines, when couetous men shall mourne, who preferred gaine and riches before heauen, when proud men shall mourne, which did despise the humilitie of Gods Childe[n].

Ap.13.14

This considered it behoues every one not so much with Ezechias to set his housshould in order, for that he must die, as to set his Soule in order, his doings in order, his conuersation in order, for that after death there is aliquid aliud, somewhat moze behind, and that is called a time of iudgement: for the better obseruing hereof, we should sometimes call to mind our lesson of Learning to Die.

But it is Durus Sermo, a hard saying, Discite Learne ye, but it will one day be a harder, if men take

take not heede in time; Discedite
get ye hence, depart you.

Dispatch therfore about this
busynesse of Learning to Die,
our going to such and such a
Cittie, is vpon condition, Si, si
God will, if we liue: to set for-
ward in time is best: these after-
worts are not so good, Saint John
saith, Blessed are the dead, who
die in the Lord, not who die it=
religiouslie in their sinnes, but
those who liued in Christ, and
Christ in them, these die in the
Lord, to liue for euer, these are
blessed in life and death, these
die in the Lord, and rest in the
Lord to liue for euer.

10 It were to be wished, that
men at last would see their fol-
ly, and seeing it endeauour to
reforme the same. A vain thing
it is for any to flatter himselfe
with hope of continuance: We
go to our beds, Christ knoweth
whether euer we shall arise. For
all this one sinne draweth on
another, and wee never thinke
that

that secret sinnes shall come to open iudgement. God is merci-
full. Minatus est Gehennam , ne
Gehennam inferat, saith S.Chry-
stoine, he threatneth hell, that
he panish not by the same.

The carelesse guests made
light of their calling to come to
the mariage of the kings sonne:
did they not finde at last, when
they were shut out , there was
no resting with so great a Per-
sonage that set for them? Christ
offereth mercy which is our last
refuge, freely, willingly , vnto
all : now is the accepted time ,
the flower of our age will alway
apace: wee may bee preuented,
wee know not how soone, death
and iudgement hasteth: shal we
know these things, and neglect
opportunity, God forbid ?

Mat. 22.5.

2.King.i

If Elisha said, Is this a time to
bee taking rewards ? Amidst the
pangues of death, is this a time
to thinke of amendment of life,
it is not, it is not.

¹² That which was said by
Christ

Lu 29.40

Christ to Jerusalem, Jerusalem, is in effect said vnto every one, Anima Christiana si cognouisses & tu quæ ad pacem, O soul, soule, if thou didst know the things that doe belong vnto thy peace, thou wouldest take heed.

1.Pet.5.8

Saint Peter saith, bee sober and watch, for your Aduersarie the Diuell seeketh, &c. As if he shold haue said, watch, for you haue a watchfull Aduersarie, if you respect his continuance, he was in Paradise, if his nature, a Lyon, if his crueltie a roaring Lyon: if his diligence, he seeketh, if his intent, it is to devourc: we had need watch, wee haue, wee see a watchfall enemie.

CHAP.

CHAP. XXIX.

Wherein is shewed that amongst other reasons, this Learning to Die, may iustly moue vs to lead a Christian life in holy conuer-
sation and godlinesse.



Underly are the rea-
sons which may
stirre vp and quite-
ken our backward
dispositions to the
dutifull performance of that re-
ligious worshippe wee all owe
vnto God. To omit the pro-
mises, and those in mercie, the
threatauings, and those in iu-
stice, which the volume of holy
Scripture doth often mention
to this end. Moles to moue al the
world to acknowledge God, he
concluded no other Argument
but these, and these are the works
of God; Which the Apostle al-
so in effect expoundeth, saying;
The inuisible things of him, to

Ro. 1.20

Job 22.12

Ps. 148.13.

wit, his power and God-head, are seene by the creation of the world. Eliphias to expresse God his Mⁱlestie saith, Behold the starres.

2 The Prophet Dauid calleth all the creatures of God to praise God, as indeed they doe, by their wonderfull order and decencie of motion. If all creatures serue God, then much more should man for whence they were all created, and hee onely for the honourable seruice of the Createur himselfe. For should not man bleffe God, that hath so blessed him, of whom the Prophet Dauid hath said, No good things will bee withhold from them that leade a godly life.

3 Come we unto man his new birth, there hee taketh his couenant=peny to serue his redeemer, in holinesse and righousnesse all the daies of his life. Consider we his iustification, and sanctification; there we find him

him drawn by the cords of loue
vnto this sweet yoke of Christ:
doth man seru God for nought?
No certaintely. It is a maxim
in morall Philosophy omne be-
neficium exigit officium, euerie
benefite doth require a duetie.
In nature, where the Sunne
doth extend the beames of light,
there the solide body hath a re-
flexe of heate. But that which
doth often moue vs wee may
remember (as we shoule never
forget) the authour of our health,
our wealth, our peace, our pro-
speritie and all. If these moue
not, we are inferiour vnto the
insensible creatures.

4 If the promises of grace
and mercy in Christ Iesus, if
the greatnesse of their reward
laide vp for them that walke
in the way of Gods comman-
dements, and keepe them with
their whole hearts (for is there
not a reward for the righteous,) then
might they well say with
the Prophet. Sine causa lauimus

Psa. 73. 12.

manus inter innocentes. In vain
haue wee washed our hands a-
mong the innocents.

If promises I say, and
those in mercie cannot winne
vs to a iust remembrance of our
estat^t to come : yet at least, to
bethinke our selues of a recko-
ning day at hand, shoud some-
what preuaile in this case. Hee
that planted the eare, shall hee
not heare ? or hee that made the
eye, shall hee not see ? or hee that
nurtureth the heathen, shall not
he punish.

Psal 64.9

Lu.16.28

5 The rich man in his scal-
ding torments hath a Discite ex-
me: Learne of mee, take heede
in time : for all that swimme in
worldly pleasures, and bathe
themselues in sensuall delights,
the conclusion whereof is soz-
row and paine, when they shall
say, would to God wee had ne-
uer offended so gracious a Lord:
Would to God wee had never
neglected so fauurable a time
of grace : would to God we had
never

neuer followed the follies of a sinfull life: the banquet is pleasant, but the shot will procure deepe and chargeable.

And therefore if there be any consolation in Christ Jesus, any comfort of loue, any hope of mercie: if there be any feare or dread of iudgement to come: pray wee with the man of God. Lord teach vs to number our daies that wee may apply our heartes to wisedome.

6 Consider we a future condition: prepare wee our selues for a life permanent, for an estate of all continuance, & God of his infinite mercy grant vs all grace so to doe.

7 In the meane time let vs walke worthy of the vocation whereunto wee are called in Christ Jesus, Bona conuersatio saith an ancient father, confundit aduersarium, edificat proximum, glorificat Deum, a good conuersation, it confounds the aduersarie, it edifieth the neighbour,

Ephe 4.1

August.de
Vrb.Do.
62.
Ier.33.14

Ro.6.12

2.Thes.4.3

bour, it glorifieth God our fa-
ther in heauen, because we loue
life, saith S. Austin God hath
promised life: and because wee
feare death, eternall life.

8 The children of Ionaðab
abstained from Wine, because
their father commanded them,
and shold not the children of
God abstaine from it, because
he speakeþ it, Let not sin raigne
in your mortall bodies.

9 The Apostle saith, This is
the will of God, euен your holinesse,
we obey this his will not
to merite, but to shew our duety
which also causeth in vs a filial
feare to offend.

10 And were there nothing
else but this will of God, this
were sufficient to mooue vs to
walke soberly, nay, to apply
our selues to liue in all holines
of conuersation: for the reue-
rence wee beare to him who
hath called vs vnto the state of
grace, cannot but worke in vs,
euен that obedience and loue
which

which becommeth those who expect in mercy a state of glory.

11 But will temporall benefits moue vs ? then as Gods bountie doth abound, so shoule our loue and duety abound also. All things we see keepe their naturall course, whereunto they were ordained, and shall man differ from insensible creatures? every effect hath recourse vnto the cause, the riuers that come from the sea, return themselues into the sea againe. If you doe good vnto them that doe good vnto you saith Christ our Sauour it is not so much, heathen men wil doe it: the very instinct of Nature doth moue all to returne loue for loue, and therfore much more shoule we affoord God all loue and duety who giueth all, and so giueth all.

12 In triall of the holy man Job,athan saith, Hast thou not meaged him? Here are droves of Camels and heardes of cattell, and these many children, Job is

Mat. 9.46

Job 1. 10

so blessed, that if lob shoule not blesse God againe, lob were worse then a stocke or stone.

We see amongst men the master requireth seruice : and the captaine fight : Hee that said, Date Cæsari quæ sunt Cæsaris , said also Date Deo quæ sunt Dei. Giue vnto God that which is Gods , which is reuerence and worship of his holy name.

13 To all this, a principall effect some remembrance of our end ought to worke in vs moving to Mortification, which doth not consist in some little outward shew, or bare speculation of puritie and sinceritie of life, nor in a talkatiue flourish of a mortified profession, vntesse we thinke to goe to heauen crly in speculation.

Esay 1.17

The Prophet Esay exhorting to the true fruits of contrition, doth not say, Discite bene loqui , learne to speake well, but Dilci-te bene facere,learne to doe well, apply your selues to equitie, deli- uer

uer the oppressed, help the fatherless to his right, let the widdowes complaint come before you. It was our Sauisours owne rule: The workes that I doe, testifie of me. It is true of faith, which was seene in Anna of Samuel, she did not onely conceiue him, but she brought him forth, yea shee nurst him and consecrated him to Gods seruice, so must we doe with faith.

¶4 Wee must not haue the voice of Iacob, and the hands of Esau, or doe not as boat-men are wont, who rowe one way, but looke an other: talke this way, but liue the contrary, like those who are curious in other mens liues, but careles in their owne: or as foolish Marchants, who make a little shew outward, but haue bare Stoore-houses beneath:our religious actiuers are they that must shortly stand by vs: the penny is ready for the end of the day, which is drawning on apace. The Sun is long since

John 10.25

1. Sam 2

Mat. 24. 4

Lu.14.19

since past the Meridian line :
and we know death will not be
answered with a Habe nos excus-
atos, I pray thee haue me excus-
ed : wee had neede bestirre our
selues, the time is not long, and
we may remember whither we
are going.

Lu.16.8.

15 Foolish Virgins thinke
their oyle will never bee spent.
Ch:ist saies the children of this
world are wiser in their gene-
ration. Are wee so carefull for
the time to come , as commonly
we are for the time present ? I
would to God we were. Consi-
dering the season, it is now time to
arise from sleep, the day is passed,
the night is come neare.

Ro.13.12.

Last of all our continuance in
this world being only a passage
vnto a better state to come ,
should it not move vs to medi-
tate of the end wherefore God
sent vs hether, and the condition
we expect, when we are depar-
ted hence : the meditation of
which departure may dayly put
vs

Ec. 12.13

vs in mind to eschew euill, and do good, to feare God and keepe his commandements, which is the conclusion of all, Hoc est enim omnis homo, for this is every man, yea without this hee is no man.

Wherfore that which is the sterne vnto the shipp, the eye vnto the body, the compasse to the Pylot, the same is vnto a wise Christian man, the considerati=on of his end, which considera=tion hath also a like soueraigne medicine, these two vertues: first it allayeth our swelling humors when we consider we must die, secondarily, it raiseth vp our sorrowfull hearts, when wee call to minde we shall rise from death.

CHAP.

CHAP. XXX.

Wherein is shewed in the last place, that a consideration of Christ his second comming to judgement ought to moue e-
very one to liue religiouly and also to apply himselfe to this
lesson of Learning to Die.

En manifold rea-
sons before alledged, may induce
the carefull Chri-
stian to liue reli-
gious and in part apply him-
selfe at the last to this lesson of
Learning to Die: the inevitable
necessitie of death, is in it selfe
sufficient to moue him hereunto. ffor what Esculapius, or Phi-
sitian how skilfull soever, can make mortall immortall?

The radicall moisture by lit-
tie and little, will flash so iong
with the flashing Lampe, vntill
the light goeth out, the Lampe
is

is spent, and so an end, God him selfe doth teach vs a consideration of our mortall estate, both by testimonies of his sacred word as also by many spectacles before our eyes: so that wee doe not onely heare with our eares, but also behold often with our eyes, both what wee are, and what we shall be.

Many are the events which we may reade to haue besallen many in this case. The sudden end of Ananias and Saphira, of Anastasius whom the Church stories doe mention, to haue bin stroken suddenly with lightning from Heauen, may moue the most rechlesse to remember themselves.

2. The Prophet Dauid mentioning the sudden destruction of those which murmured against God in the wildernes, saith, While the meate was in their mouthes: the wrath of God came vpon them. Of which very instance the Apostle saith. These things

Acts 5.8

Psal. 78.30

2. Cor. 10.
11

things came vpon them for our example, and are written to admonish vs vpon whom the ends of the world are come.

3 If all this bee not sufficient, yet a consideration of Christ his second comming to iudgement, should aboue all other moue euery man vnto a most serious remembrance of the time to come. That which the holy Ghost doth set down so often, and is in Scripture so forcibly exp[re]ssed, and that too, in so many places, God doth thereby shew, how diligently the same should be considered.

- Ioel 2.31
- Ioel 3.15
- Dan. 7.13.
- Mar. 13.24
- Lu. 21. 25.
- Mat. 24.29
- Esa. 13.10
- Eze. 32.7
- Io. 5.22
- Ap. 10.13

Now what is more forcibly exp[re]ssed in sacred Scriptures, then is the second comming of Christ vnto iudgement, which is called a great day, and such a day, as never was from the beginning of the world: when the Sunne shall bee darkened, the Moone shall not giue her ligh: when the Stars shall fall from heauen: when the voice of the trumpet

trumppet shall sound, when all the kindreds of the earth shall mourne, when they shall see the Son of man come in the clouds of heauen with power and great glory : when the Sepulchres shall open, when the sea and the earth shall giue vp their dead: when all the world, Kings, Princes, and Potentates of the earth shall appeare before the tribunall seat of Christ. Blessed Lord, what an appearance shall this be.

¶ I know not (saith S. Chrysostome) what others do think of it: for my selfe it makes mee often tremble to consider it.

O that wee had hearts to meditate of this great comming of Christ to iudgement: then would we soone for a sinfull life past be auenged vpon our eyes, and wish with Ieremie, that our heads were a fountaine of water, then would wee say with Demosthenes, yea euery one would soone answeare the

Mat. 26, 27

2. Co. 5. 10.
Ro. 14. 10Chry. hom.
77. in Ma.

Ier. 9. 1. 2

the first p^reuocation to euill,
 ἀντὶ των προσεγγίσεων
 I will not buy repentance so
 deare.

5 To scatter our selues
 with hope of deferring of this
 time is all in baine . Talem ic
 inueniet dies Domini, qualem te
 relinquit extremus vitæ dies.
 Looke how the last day of thy
 life doth leauue thee, so shall the
 day of Judgment find thee, take
 heede yee vnwise among the peo-
 ple, Oh when willyee understand,
 saith the Prophet.

6 Who would not bnt ac-
 cept of the faterly forewar-
 ning of Ch^rist our Sauiour,
 by those many precedent to-
 kens, as forerunners of this
 his comming ? These are both
 sayings and signes : The say-
 ings amongst other, That for
 his elect sake the dayes shall bee
 shortened, And, behold I come
 quickly.

For signes , the waxing cold
 of charitie, the rising of Nation
 against

against Nation, the abounding
of iniquitie, without further ap-
plication, these may be left vnto
our silent thoughts.

Was there euer leste loue ?
Is not that little loue amoungst
mea, cold and hollow loue.

Christ said. O ye of little faith,
and it may be said. O ye of little
loue. Where is that Ionathan
that loues Dauid as his owne
soule ? Where is that vp:ight-
nesse of conscience, when men
rather for shame of the world,
then otherwise for the loue of
God and goodnesse , abstaine
from extreame impietie ? How
many with loab imbrace friend-
ly, but carry a malicious heart
to Amasia.

7 The Apostle saith, That the
later daies shall be perillous daies,
for men shall bee louers of their
owne selues , couetous , boas-
ters , proud, cursed speakers, dis-
obedient to parents, vnthankfull,
vnholy.

8 The Philosophers cau-
tell

Mat. 24.12
Lu. 17.27

2.Sa.3.27

2.Ti.3.12

tell vs, Nullum violentum est
perpetuum: That no motion vi-
olent is wont to be permanent,
The Rainbow as it hath a wa-
terie colour, which may shew
vs what hath been past: so hath
it also a ficerie, to signifie what is
to come.

When sinne was multiplied
vpon the earth, God sent a flood
to wash the earth: now sinne is
growne so huge, washing will
not serue, and therefore fire
shall consume. Hathans fierce
rage, may argue the shorntnes
of his time: the coldnes and
barrennesse of the earth, and
trees shew the qualities of aged
bodies, or in effect tell vs, there
will come a time, when we shal
not haue any longer the vse of
them.

9 The decay of ancient fa-
milies and houses, the defect of
Strength and statute doe make
vs dayly see the world is wea-
ring away.

10 That which is the lashe
of

of lightning before the hydeous
clap of thunder : that which is
the mustering of an host of
men, before the said battell, the
samz are these signes before
Christ his second comming to
judgement.

11 To bee curious with the
Bethinemites, in prying into
God his Arke, hath bee the
folly of some men, to be calcu-
lating, and scanning the day
and yare, which is unknowne
vnto the Angels in heauen, is
need'e le. for seasons or times,
Non est nostrum scire, It is not
for vs to knowe: for our appear-
ance at the time before Christ,
to giue oue account Omnia est
scire, It is for all to know

1.Sa.6.12.

12 That then the secrets of
all hearts shall be reuelled, that
a generall audit shall bee kept,
Christ himself sheweth in the
Parable, where the kingdome
of heauen is likened vnto a cer-
taine King, that will take ac-
count of his seruants. God will
require

Mat. 23.23

require a reckning at our hands of the time hee hath left vs, of the graces he hath giuen vs, of the blessings in this world bestowed vpon vs.

When fauour shall not excuse, riches shall not excuse, friends shall not excuse: but against the faulty Christ shall giue testimony, the Angels shall giue testimony, Gods benefites shall giue testimony, their owne conscience shall giue testimony.

Lu. 16.3

When the rich mans steward in the sixteenth of Saint Lukes Gospell, saw how the world was likely to goe with him, to wit, that hee must giue an account and bee put from his stewardship, it was time for him to call his wits together: and so is it for vs all, if we haue any care of the account, which wil be required at our hands.

Gen. 3.9

13 An account for our selues, Adam vbi es Adam, where art thou? How hast thou walked in the commandements I gaue thee? An account

count for our brethren, Cain vbi
est frater tuus Abel, Cain where is
thy brother Abel? How hast thou
vsed him? An account for our
bodies; haue they beeene kept
as the Temples of the Holie
Ghost? An account for our
soules, whether they bee fitte
to appear in the sight of that great
shepheard, An account for our
wo:kes, An account for our
words: An account for our ve-
ry thoughts.

It is most true, God is mer-
cifull, but we cannot tell whi-
ther our sinnes will make se-
paration between God and vs,
if wee bee not carefull in time,
a consideration hereof may bee
square to frame our building,
the guide to direct our passage
to heauen.

14 Great are the agonies of
death, when the sick shall see
earthly things, forsaking him.
But farre greater is the horro:
of iudgement, to consider hee is
now going to auiswer for all he
hath

1. Co. 6, 19

1. Pe. 2, 25

Ap. 22, 12

Mat. 22

Wil. 1, 9

Mal 5.
Iocl 1.12

hath done in the bodie.

15 Let vs a little call to mind what manner of day the day of the Lord shall be, Behold the day of the Lord commeth (saith the Prophet Malachic) as a flaming fire, and the Prophet Iocls saith. Dies magnus, terribilis, a great day, a terrible day.

16 When an earthly King goes in person to battell, the whole Realme is moued, the uoyle of the armour and armed men is heard, the Trumpets sound, the hearts of all on every side are moued. Much more shall this be, when the King of heauen and earth shall call together the whole hoste of heauen to this battell. Blessed Lord, how shall the inhabitants of the earth shake and tremble hereat?

Zach. 1.4

17 Erit dies vna (saith the Prophet Zachary) quæ nota est Domino. There shall bee a day which is knowne unto the Lord, dies Domini, the day of the

the Lord, so properly called.

First, because knowe one=ly vnto the Lord, Secondly, because in that day the Lord on-ly shall shew his power openly. Thirdly, because other dayes were giuen vnto the sonnes of men, to prepare for a time to come, but this is the day wher-in God will require an account for all.

14 If the powers of hea-uen themselues shall bee moued, what shall flesh and blood the sonnes of men doe? if there be such feare at the things pre-sent, what will ther: bee at the sentence to come? what sighes, what sorowes, what mones, what mournings will there bee heard in this day of mourning? how shall the euill be confounded, with the coun-tenance of Christ whome they haue neglected, and cry vnto the mountaines to hide them from his presence?

19 And here wee may also
con-

consider with what power the Sonne of God shall come to iudge the world, he came once in humilitie, he shall now come in glory, he came once in pouerty, he shall now come with maiestie: Videbunt regnante quem viderunt morientem. They who once saw him dying, shall now see him raigning.

20 Call to minde how the sheepe shall bee separated from the Goates, the Wheate from the Tares, the wise from the foolish Virgins, some received in, others secluded, and for euer shut out.

21 Consider that the secrets of all hearts at this day shall be opened, in that infinite as sembly of men and Angelles, when all sinnes with all their circumstances, the time, the place, the manner shall be laide forth and published.

22 Consider that if the countenance of an earthly Judge be fearefull to the guilty prisoner:

somer : how much more shall the beholding of the eternall Judge, amaze these, who finde a thousand witnessses in them-selues, to giue in evidence against them. Last of all, let a remembrance of hel fire quench in men the heate of all vnlawfull desires.

O that wee would watch and pray, that wee may bee counted worthy to escape all those things that shall come to passe, and that wee may stand before the Sonne of man : goe vpon his righthand, and heare that joyfull voyce : Come yee blessed of my Father , receiuie the Kingdome prepared for you from the foundations of the world.

23 And here let vs exercise a while the threē faculties of the minde. Memorie to call to minde what hath beeene told vs of the state of blessednes, understandinge to conceiue of it , so farre as our capacitie is able to reach, and last of all, Loue to

U 2 affect

Lu.21.36
Mat.25.34

affect, and desire it with all our hearts. Thinke w^e of that Citie where all is peace, all is quiet, all is ioy: where all the Citizens know without error, praise without weariness, loue without changeablenesse, they loue and euer desire to loue, they see and euer desire to see.

23 O Citie, very excellent things are spoken of thee. In thee there is no yesterday nor to day: if wee desire fairenesse, in thee is pulchritude, as the Sun: if musick, in thee is the melody of the Angels: pleasure in thee is fulnesse of pleasure for euermore: if securitie, in thee is no alteration: if concord, in thee is all consent, if continuance of ioy, in thee is all eternitie.

Let vs behold a little in contemplation, the quires of Angels and Archangels praying God, and seeing that holy that makes all holy. Enjoying that tranquilitie, which hath no disturbance, that knowledge, which

which hath no errour, that loue
which hath no offence, the more
they loue, the more they desire
to loue. He that hath tasted ho-
ney, the taste thereof must needs
be sweet vnto him. Wil not this
blessednesse be acceptable af
all the sorowes of a transitorie
life?

If the very remembrance
thereof bring comfort, what
will the enjoying doe? if wee
are somewhat moued when
we call to minde, that all know
God, all see God, all loue God:
then what will it be one day; to
be ioined with that celestiall so-
ciety, to know with them, to see
with them, to loue with them?
Now what a toy is it to consider
the toy of this most toyfull day
to all faithfull beleeuers in
Christ Jesus, who shall be quit
by Proclamation, Who shall lay
any thing to the charge of Gods
chosen? How shall their hearts
exult? Saying, Lord, we are
not worthy to be seruants, and
thou

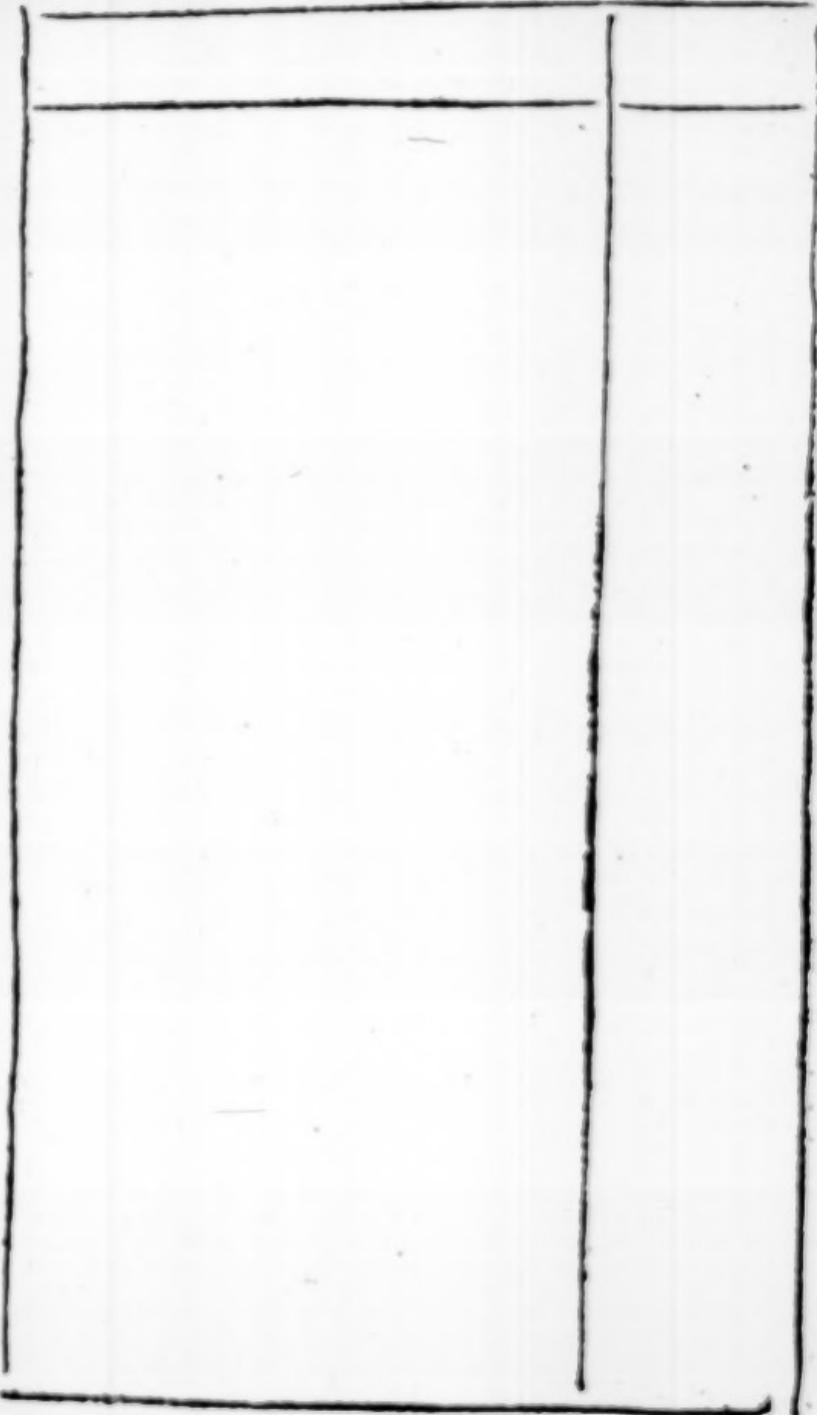
*August. de
spir. anim.*

thou makest vs sonnes , nay
heires or coherires with thee of
euerlastinge glorie. Remem-
brance hereof shoulde euen take
vs from our selues. Keyse vp
thy selfe, O soule, saith S. Au-
gusten , and thinke of that good
which containeth all good.

O sweet voice of the Sonne
of God : possidete , receiuе, but
receiuе to possesse the King-
dome prepared for you , vnto
which Kingdome Iesus Christ
bring vs all for his infinite
mercies sake,

Amen.

CHAP.



The

Oh that men would consider

Things
past,

Things
present.

Things to
come.

- 1 The good omitted in
- 2 The euill committed,
against
- 3 The time lost, which
is
- 1 The shortnesse of life,
which
- 2 The worldly vanity,
whereby the
- 3 The space giuen to re-
pent wherein
- 1 The giuing vp of our
account,
- 2 The day of death which
is
- 3 The day of iudgement
which is

Table.

- { 1 Not prouiding for a time to come,
- { 2 Neglecting the day of grace,
- { 3 Desisting from doing well.
- { 1 God by disobedience,
- { 2 Their neighbour by hutt done.
- { 3 Themselues by consenting to siune,
- { 1 Precious,
- { 2 A benefite from God,
- { 3 Irrecoverable.
- { 1 Flyeth as a shadow,
- { 2 Fadeth as a flower,
- { 3 Is onely certaine in vncertaine.
- { 1 The couetous are deceiued,
- { 2 The carnall lead,
- { 3 The proud caught.
- { 1 Our estate should be remembred ,
- { 2 Our passage considered,
- { 3 Our good foreseeene.
- { When we must { 1 Thoughtes,
 answere for { 2 Wordes ,
 our { 3 Workes .
- { 1 At hand ,
- { 2 Sure ,
- { 3 Vnsure .
- { 1 The last doome ,
- { 2 To the euill fearefull ,
- { 3 To the good ioyfull .



CHAP. XXXI.

A short Dialogue betweene *Faith* and the *Naturall man*, concerning mans estate in the world, and his departure from the world.

Faith.



Fhy thy beliefe
rightly grounded ?
Nature. I professe
the name of Christ.
Faith. Neuer tell
mee of profession : Doest thou
thinke of no other estate, but
a bare continuance in this
world onely ? Nature. Yes, I
thinke of another world to
come, and also of my depar-
ture from the state present.
Faith. I wold to God thou
diddest in heart, in truth, and
veritie, for I feare thou doest
deceive thy selfe. Nature. As
how I pray you & Faith, Be-
cause

cause this is but a superfici-
all conceite : Nature. How
know you that ? Faith. Marry
thy life is ledde in such secu-
ritie, as if thou mindest no-
thing lesse, then the time to
come. Nature. But may I
not take part in the pleasures
of this world, and vse them
whrn they are offered ? Faith.
Thou mayest for honest recre-
ation, but vse the world, as
if thou vsedst it not. Nature. I
am of great birth and paren-
tage. Faith. True honour is
not of others, but of our selues.
Nature. But my house is an-
cient. Faith. Then beganne
it by vertue, and by vertue
shouldest thou continue it. Na-
ture. But my Progenitors haue
flourished. Faith. True, but
are they not gone the way of
all the world ? And thou also
must follow. Nature. But I
am in the flower of my youth.
Faith. Yea, but remember the
end, and that thy youth is but

a flower that may soone fade. Nature. But there is nothing more distant from the end then the beginning. Faith. In the state of man it is not so, where in often wee beginne and end together. Nature. But I haue strength. Faith. Woast not of strength, some little touch of sickenesse will make thee soone stoope. Nature. But I am healthfull. Faith. Health is a blessing, and therefore vse it well. Nature. But I liue in great abouundance. Faith. Then liuest thou in great care. Nature. But I liue amiddest many delights. Faith. Then liuest thou amidst many temptations, and therefore take heede of them. Nature. But I am in high place. Faith. Then thou art in a slipperie place. Nature. But I haue the gouernement of many. Faith. Then art thou also a seruant vnto many. Nature. But I haue friendes. Faith. Trust not in Princes, trust

trust not in any Child of man,
trust in God. Nature. But I
haue riches. Faith. If riches
increase, set not thy heart vpon
them. Nature. But I haue ho-
nours. Faith. Then hast thou
enuie also. Nature. But I am
gloriosus in the woorde. Faith.
Desire to be hid vnto the woorlde,
and knowne vnto God. Nature.
But mee thinkes I am well.
Faith How can that be, liuing
as thou liuest in a vale of
teares? Nature. But I hope for
peace of minde. Faith. Then
must thou bee a conquerour of
thine owne affections. Nature.
But I haue much laide vp for
many yeares: Faith. So said
he, whose soule was suddenly
taken from him. Nature. Is
our state then in this woorlde so
uncertaine? Faith. It is. Na-
ture. Then will I hope for the
life to come. Faith. In so doing
thou doest well. Nature. But
what shall I doe in the meane
space? Faith. Loue God with
all

all thy heart, with all thy soule,
with all thy strength, and thy
neighbour as thy selfe. Nature.
For all this, I cannot but affect
the world. Faith. Is it not won-
derfull that thou shouldest affect
the world, whereof thou hast
experience enough, how trou-
blesome, how transitorie it is.
Nature. But it hath some plea-
sures, and those pleasures make
me loue it. Faith. The worlds
pleasures are fleeting pleasures
and intermixed with a thou-
sand feares: but wouldest thou
raise vp thy selfe to the desire
of true pleasures, which God
hath laide vp fo: all that loue
him, thou wouldest soone bee
out of loue with these. Nature.
Would to God I could then
once set my delight vpon fu-
ture ioyes. Faith. Thy desire is
good, but shall I tell thee, thou
canst no moze comprehend
them, whilest thou liuest in the
loue of this world, then can a
Prisoner shutte vp in a close
and

and darke dungeon, knowe
what is done in the Princes
Court, or a banished man in a
forraine land, know what is
done in his owne Country. Na-
ture. I cannot but confess the
world hath much bitternesse,
and yet for all that I am loath
to leaue it. Faith. Why so shoul-
dest thou desire rather to liue in
continuall sorrow, then to bee
freed of all griefe whatsoeuer
at once. Nature. Death mee
thinkes is euill. Faith. No euill
is gloriouſ, but death is glori-
ous, and therefore no euill. Nat.
I cannot but wish to liue long
in the world. Faith. Doth he not
ſeeme foolish, that wished hec
had liued a thousand yeates a-
goe, and is it not a great folly
to desire to liue a hundred yeers
hence. Nature. But these com-
panions my body and soule, are
loath to depart each from o-
ther. Faith. They are indeed se-
parated for a time, but bee of
goodcomforſt, for there wil come

a day, when they shall meet together, and reioice together.
Nat. This doth much comfort me, I will now earne by the grace of God to dispose my selfe for my departure from this world. Faith. A Heathen man could say, Miscrum est nescire mori, a miserable thing it is not to know this, that Depart wee must from this present world.
Nat. I shall from hence forth lesse esteeme of the world, then I haue done. Faith.

God continue thee in
this good minde
vnto the
end,

CHAP.

and darke dungeon, knowe what is done in the Princes Court, or a banished man in a foraine land, know what is done in his owne Country. Nature. I cannot but confess the world hath much bitternes, and yet for all that I am loath to leaue it. Faith. Why so shouldest thou desire rather to liue in continuall sorrow, then to bee freed of all grieve whatsoeuer at once. Nature. Death mee thinkes is euill. Faith. No euill is gloriouſ, but death is gloriouſ, and therefore no euill. Nat. I cannot but wish to liue long in the world. Faith. Doth he not seeme foolish, that wished hee had liued a thousand yeates a-goe, and is it not a great folly to desire to liue a hundred yeers hence. Nature. But these companions my body and soule, are loath to depart each from other. Faith. They are indeed separated for a time, but bee of goodcomfort, for there wil come

a day, when they shall meet together, and reioice together.
Nat. This doth much comfort me, I will now learne by the grace of God to dispose my selfe for my departure from this world. Faith. A Heathen man could say , Misserum est nescire mori, a miserable thing it is not to know this, that depart wee must from this present world.

Nat. I shall frow hence forth lesse esteeme of the world, then I haue done. Faith.

God continue thee in
this good minde
vnto the
end.

CHAP.

CHAP. XXXI.

A Dialogue betwixt *Discontent*
and *Hope*.

Discontent



I am more misera-
ble then any. Hope
Others are mis-
erable too, wee all
live in a world of
miserie. Discontent. But I
more miserable then any. Hope.
Leave to complaine, deliue-
rance is of God, who will not
faile them that call vpon him.
Dis. I am in bondage. Hop. Re-
member there will come a time
of freedom. Dis. But I am poore
and helplesse. Hope. So was
Lazarus, who did reioyce in A-
b-ahams bosome. Disc. But I am
afflicted in body. Ho. so was Job
whom God loued. Disc. But I
am reproched in the world, and
I feare infamy. Ho. feare God,
if

if the reproach be true, crame
mercy for thy fault at his hands,
if false, let thy owne conscience
conforst the. Disc. But I haue
lost in time. Ho. Indeed a great
losse, but it is neuer too late, so
that at last thou doe well. Disc.
But I am destitute of friends.
Hope. God is thy friend if thou
rely vpon him. Disc. But I am
weary of this toilesome world.
Hope. Heauen is the hauen of
rest. Dis. But I would bee gone
from it I care not how. Ho. fie
Discontent suffer rather a world
of torments then to be so faith-
lesse. Disc. But I haue no other
remedy. Hope. Call for grace,
cast off this abiect feare, with
vaine thoughtes, away with
them: hearken not to the shame-
full inticements of Sathan:
Disc. But I am full of troubles
Ho. So was hee in the world,
that is in glorie. Disc. But death
is very grieuous. Hope. It is
not so, but an end of griefe: In
sorrow thou shalt eate thy bread,
vntil

vntill thou turne to earth. As if
then sorrow shoulde end. Disc.
But I am sorrowfull. Hop. Sor-
row may endure for a night, but
joy commeth in the morning. Dis.
But I eate the bread of care-
fulness. Ho. So haue all the ser-
uants of God done. Disc. But
I haue often called and see no
deliuernace. Ho. God will send
deliuernace assure thy selfe, at
the last. Disc. But I haue not
the possession that other haue.
Hope. A competent measure of
wealth to retaine honest repu-
tation in the world, is suffici-
ent. Disc. But I waxe in age.
Hope. Then doth the time of thy
deliuernace draw on. Disc. But
I am old and crooked. Hope.
Then make an end with the
world. Disc. But I am pained
with sicknes. Hope. The health
of the soule, is most to be desired.
Disc. But I feare death. Hope.
Thou needest not for it shall not
hurt thee, but make thy happy
entrance into life. Discon. But

I am loath to leaue the world.
Hope. Whyn shoudest thou so be
seeing thou art going to liue
with Christ & Disc. But I liue
not in that pleasure I see others
liue. Hope. Be content, remem-
ber to whom it was said, Sonne
thou in thy lifetime receiuedst rhy
pleasure. Disc. But I am euer
vnder the Crosse. Ho. So must
al be, who wil follow Christ. D.
But griefe is present. Hope.
But the reward is yet to come.
Disc. But I often want mirth
in this world. Hope. God doth
humble vs a little by want of
worldly mirth, but blessed are
they who now weepe, for they
shall reioyce: wee thinke them
happy that abound in all mirth
of the world, our Christ sayes,
Blessed are they that mourne.
Dis. Well Hope, seeing the case
is such and so full of comfort in
times of distresse, whatsoeuer
befall me, I will put my trust
in God. Hope. Then assuredly
thou shalt never faile, eyther in
life

life or death, in this world or in the world to come. Disc. In the meane time the miseries of this world are such and so great, that for ought I see they will never end, vntill they end mee. Hope. Why shouldest thou thinke so, for these stroknes may blow ouer in time, put thy trust in God assuredly, he will never fail them that trust in him. Disc. But I would know how I should goe through the grieves and crosses of this world. Hope. Euen by a stedfast affiance in Christ, who said to his Apostles, gracia mea tibi sufficit, my grace is sufficient for thee. Disc. My afflictions are great. Ho. Thou art not alone, goe to spittles and hospitals, see there the distressed, look abroad in the world, and thou shalt heare complaining in euery place, such is the great misery of the time. Disc. But flesh is fraile, and to suffer is grievous. Ho. Thou maist remember the estate of Adam and al his posterite

ritie, is to eat their bread in sor-
row, vntil they returne vnto the
earth. Dis. Tis true, and here is
my comfort, that these troubles
will haue an end. Hop. Cast off
timorous doubtes, take manly
courage, serue God and feare
him howsoever the world en-
treat thee hardly for a time, be
thou well assured (relying vpon
God) thou shalt haue ioy in an-
other world, that is worth all.
Dis. Well, I will go then throghe
these miseries as I may, and
relye wholly vpon him. Hope.

The same God strengthen
thee in the way, and
give thee ioy in the
end of the way.

Amen.

CHAP.

CHAP. XXXIII.

A Dialogue betweene Presumption
and Feare.



Resumption, I am
more holy then o-
ther. Feare. So
said they who
were most vnho-
ly. Presumption, But I am
not so prophane, as I see ma-
ny men. Feare. What art thou
that iudgest? Presump. But may
I not glorie in my vertues?
Feare. Glorie in God. Presump.
But I haue more graces then
others. Feare. So had the ho-
ly Prophets of old, and yet did
neuer despise others, despise
no man, thou knowest what
thou hast beene, thou knowest
not what thou shalt be. Pres.
But I haue better gifts then
a number besides. Feare. Take
heed, thou knowest not how
long

long thou shalt enjoy them.
Saint Austin was wont to sigh
when he heard of the fall of o-
thers, because without Gods
good assistance, the same might
haue come, said hee vpon my
selfe. Presumption. But I am
sure all is safe. Feare. So said
they who counted themselues
children of Abraham, and are
fallen. Presumption. But I am
wise. Feare. So wert thou, if
thou didst not say so. Presump-
tion. But I am happy. Feare.
Saint Paul saith, let him that
standeth, take heede lest hee
fall. Presump. But I haue ma-
ny daies to live. Feare. So thou
hast no warrant for the least
continuance. Presumption. But
I am strong and healthie: Fea.
So haue many beene, and yet
taken away in a moment. Pre-
sumption. Me thinkes I should
not passe away so soone. Feare.
Why not, thou hast here no con-
tinuing Citie. Presumption. But
how should it fall? Feare. Hast

E thou

thou not seen the tallest Dakes
of the wood fall ? the Angels
themselves by pride & Presump.
Tis true, but for all that I can
not feare. Feare. Now canst thou?
Then is thy danger greater,
the holy man Job feared all
his workes. Pres. But is it true
that the state of this world is so
mutable ? Feare. It is mutable
and consider it well , and thou
shalt finde experiance thereof to
the full. Pres. Well, I wil make
lesse reckoning of it, then I haue
done. Feare. Then shalt thou
doe well heere and hereafter.
Presump. Now I see my folly in
being so confident. Fe. Be care-
full, be carefull : too much selfe-
loue and boldnes hath vndone
many. Presu. I will not from
henceforth despise others : nor
gloze in my selfe. Feare Let
him that glorieth, onely glorie
in God, and know this, that by
how much the higher thou art
by so much shouldest thou be the
more humble. Presum. Now I
con-

consider my owne frailty. Fear.
This consideration will make
thee poore in spirit, and blessed
are the poore in spirit for theirs
is the Kingdome of Heauen.
Presump. But how shall I doe
when temptation comes? Fear.
When a vaine opinion of thy
selfe, would pusse thee vp, then
let a good remembraunce of thy
fraile estate, pull thee downe,
when the tempter by too much
abieet feare would cast thee
downe, then let a remem-
brance of Christ's
mercie raise
thee vp.

CHAP. XXXI.II.

A short discourse wherein is shewed the great commendation of a peaceable course of life, vnto which course of life wee are mooued by a consideration of our departure.

Ps. 34.14

Ioh. 14.27



O passe ouer the daycs of this our Pilgrimage in peaceable manner is, and ought to be our Christian honest care. The holy Ghost commanding vs to seeke peace and ensue it. It was Christis owne farewell from his Disciple, My peace I giue you. It is sure, there is nothing more agreeable with the state of Christians then peace, whose calling is a condition of peace, whose redeemer was the prince of peace, whose enemie is enemie of peace, whose conquest

conquest is euerlasting peace. The name of peace is acceptable, warre and trouble is a punishment, but peace is a blessing, as the Prophet Dauid sheweth, eyther if we respect deliverance, from enemies abroad, Happy are the people that are in such a case : or quiet from discord at home. And thou shalt see thy childrens children, and peace vpon Israel : for both the church well prayeth. Giue peace in our time O Lord :

Amongst other differences whereby the Children of God are discerned from the children of the world this is not the least that they are the Children of peace. It was the Harlot that would haue the child diuided : Saul that had an euill Spirit, had an vnquiet and troublous spirit, but Dauid that had a good spirit, had a spirit of peace. It is that envious seede that man delighteth in sowing sedition and enuite in the minds

Psal. 45

Psal. 128

of men, as hee did never moze amongst Christians then in these euill dayes, the world is come to that passe, that one man almost doth not loue another.

Saint Paule exhorteth that prayers and supplications, intercession and giuing of thankes bee made for Kings and all in authoritie: and why? that wee may liue a peaceable life in all godlinesse and honestie.

Amongst the punishments of Egypt, that of the flies was not the least, which would not suffer the Egyptians to rest: In like maner amidst this worlds felicitie, these cumbersome thoghts are woont much to molest the worlds followers.

3 The graces that flow from Gods spirit, are resembled often vnto riuers: and pleasant waters: These riuers abide not on the higher mountaines, but haue their recourse through the lowest Wallies. There is nothing

thing that more resembleth the diuine Nature then peace, and quietnesse : the more united in loue, the nearer are wee to the first mouer. But what is the cause of the contrarie ? That psond errour of the Pelagians, trust in our perfection.

It is want of humilitie that makes men so far from a peaceable state and condition of life : Our Sauiour Christ exhorteth vs to iearne of him to bee humble and meeke, that so wee may finde rest vnto our soules: In me habebitis pacem In mee you shall haue peace : what kind of peace ? Surely true peace, not the worlds peace, the peace of God which passeth all vnderstanding. Hominum, Angelorumque, both of men and Angels saith Austin. And that therefore Christ hath called his out of the world to a condition of peace. It is said that the meane to kill the Serpent, is to bruise his head, the head of the olde

Want of
humilitie,
the cause
of an vn-
quiet life.
Mat. xi. 29

Aug. I. 22.
de Cimit.
Dei. cap. vlt.

Serpent is pride. To proceed.

4 Was it not folly in the Israeliies to desire rather to liue in the troubles of Egypt, then in the Land of promise where they might haue quiet and time to doe their sacrifices vnto God? The same is the folly of many, who choose rather to be moiling in the world about ambitious and contentious practises, seeking reuenge and glorie rather then to retire a little to a peaceable state of life, wherein they might apply their soules to deuotion: potes esse solus in multitudine, saith Bonaventure, si inania non cogites, thou maiest be alone in a multitude, if thou thinke not of vaine things.

5 Stories make mention of Arsenius, who of a glorious Senator, became a great louer of Christ, and contemner of the World, who was also said to haue by a divine Oracle this aduertisement: Fuge, tace,

&

& quiesce, Arsenius saye, be silent
and giue thy selfe to quiet or
peace.

The more wee estrange our
selues from the loue of this
world, the nearer wee drawe to
God, and if wee drawe neere
vnto God (saith Saint Iames)
God will drawe neere vnto vs.
Much familiaritie with men,
we shoule auoide, and enter fa-
miliaritie with God and An-
gels, and often to commune,
ether De Deo or Cum Deo , of
God, or with God. The most
honourable estate of life , is to
serue him, all our inferiour, ei-
ther pleasures or profits , for a
time like some small cloudes
passe too and fro, and are at last
dissoluued into nothing.

Iam. 3.8

6 So wee haue so much
water as will carry the ship ,
or with Iacob foode and ray-
ment for their iourney , some
competent estate to retaine ho-
nest reputation in the world .
Let God bee our God, and let

Gen. : 8.
20, 21

his benefits binde vs vnto him.

In quiet or troublesome life, is their life, who haue not knowne the way of peace, and may also feare a time of trouble to come. To liue religiou-slye and peaceably before God and man, is their Christian conuersation, whose prayer is with the Prophet : that they may dwell in the house of their God all the daies of their life, Or with Ezechiah to beseech God they may bee gathered to the fathers in peace. He which for the loue of Heauen (saith Saint Austen) doth despise earthly things, shal surely find great tranquilitie of minde: and this he shal procure by meditation, which meditation doth often raise vp the deuoute soule to the beholding of better things to come, and bring it into an extasse, as the learned w^tite, while som^r hane entred into a religious remembraunce of their end.

*August.de
Spirit.&
Anima.*

*Dionis.Car-
thus.de me-
moria mor-
tis.*

6 If Christ did call world=ly men to labours, and anguish of minde, they might answer as those in the Gospeil: Lord haue vs excused, but calling them to vndertake a sweet yoake, and promising rest vnto their soules, peace celestiall in the state of grace, and peace eternal in the state of glorie: how can they but finde in their hearts to come, beeing so louingly cal=led? and to passe their time in that peaceable course, which true deuotion is wont to affoord the well disposed for their euer-lasting good?

Lu. 14 11

7 The Bird, who for necessitie is faine sometimes to stay vpon the earth, is notwithstanding for the most part soaring in the ayre, where shee tuncs many a quiet and pleasant dit=tie: In like manner for necessitie sake onely our cogitati=ons are sometimes on things here beneath: but our chiefe de=light should bee higher, where is

is quietand peace of conscience; where no distracting thoughts disturbe them that are risen with Christ, & seek the things that are aboue, where Christ sitteth at the right hand of God, these haue a good conscience, luge conuiuum, A continuall banquet, tranquilitie of minde, as a paradise of quiet and contentation, as a stozhouse of treasure.

8 Now therefore seeing our condition of life is onely certain in vncertaintie, seeing our time passeth away, as the Prophet Dauid saith, as nothing, and man disquieteth himselfe in baine, why doe wee not endeaour to attaine a retired course of life, and content our selues with our calling bee it but meane amongst men, vt fabula sic vita non quam diu, sed quam bene.

9 Wee know assuredly after all our climing, downe wee must, die wee must, where or when

γνῶθι
σεαυτόν,
Know thy
selfe O
man.

when wee know not : here wee
learne one, there another, one
falleth in his full strength, be-
ing in all ease and prosperitie,
another in the bitternes of his
soule , and never eateth with
pleasure, boths (saith Job) sleepe
in the dust, and the clime bat-
ley shall bee swēpt ouer them.
The old Israelites kept the
feast of Tabernacles, in re-
membrance that they were but
pilgrims.

Job 21.33

10 O good Lord that men
would sometimes consider this
and leaue the pursuite of this
troublesome world, which will
never feelde vs any other, but
certaine sorrowes, vncertaine
ioyes, and follow Christ in
meekenes, who is the way, the
truth and life, without the way
wee walke not, without the
truth wee know not, without
this life we liue not : we follow
him in lowlinesse of mind : the
reward of this following, is
rest unto our soules. Of this
fol

Mat 11.39

Gen.48.14

following somewhat may bee
spoken in another place.

Iam.4.6

Jacob laid the hand of blessing
vpon Ephraim the yonger : And
God, saith Saint Iames, be=
stowes the gift of grace vpon
Ephraim too, that is, to say, the
lowlier. The Apostle S. Paul
in euery Epistle, where hee
commendeth them, to whome
hee wrote, to grace, hee com=
mends them iointly to peace: his
usuall stile is Grace, and Peace,
as if where grace is, there peace
is, as where the fire is, there
heat is.

Psal.40.27

Wherfore that same Vnum petii
of the prophet, may be the Vnum
petii of euery wel disposed man:
One thing haue I desired of the
Lord, that I may dwell in the
house of the Lord, or serue him
peaceably all the dages of my
life.

Is it not a great blessing to
live peaceably and die peace=br/>ably? Assuredly, the Apostle
tels vs, godlinesse is great gaine
if

if a man be content. A speciall
meane with Gods good assist-
ance to obtaire this calme and
peaceable course of life, is to
withdraw our selues from the
inordinate and excessive cares
of this world, from the too
too much delight in these
earthly affaires, which is called
by Diuines, πολυ περιμοσύνη,
a multitude of worldly busines-
ses. We are often so farre from
spending all our time in proui-
ding for the life to come, as we
rather spend the least, nay al-
most no time at all.

12 S. John saith, Loue not
the world, and we loue nothing
else. Loue it so long as we will,
(saith Ambrose) quas non pati-
mur tempestates? It will yeeld
vs stormes enough. We set
our hearts on riches; doe they
make the possessours euer the
quieter, euer the merrier? Mo-
bily, and rich men know I
speak true.

13 Would we unburden our
minds

1 Io.2.15

*Ambros. de
spe resur.*

mindes of some earthly desires, and eleuate our thoughtes to things aboue, shoulde wee not finde much peace and quiet? Undoubtedly we shoulde: moze ouer what doth trouble the world so much, as a selfe desire to please our selues?

1. Reg. 19.
14.

14 When Elias fled before Je-sabel, there came a winde but the Lord was not in the winde. After the winde there came an earthquake, but the Lord was not in the earth=quake, after the earth=quake there came a fire, but the Lord was not in the fire, after the fire, there came a still soft voice and the Lord came with the voice, God is the God of peace, and therefore where God is there peace is, where a religi-ous calm and quiet life is, there God is.

These tossing and troublesome dispositions, these fiery scorching humours, are they not the workes of the flesh? Are they from

from that wisedome, that is pure, peaceable, gentle, easie to be entreated, full of mercy and good fruoutes, without iudging, as S. Iames speakeþ : It seeþ meth not, if we may (as we may, saith he) iudge the fountaine by the water, the tree by the fruit ?

Giue place vnto wrath (saith the Holy Ghost) wee do often nothing lesse, our mindes are so set vpon reuenge. Saint Gregory sheweth the condition of wrathful man, his countenance (saith he) turneth, his eyes role, his tongue faultereth, hee frets and fumes, &c. Is the spirit of peace with such ?

Among other titles of commendation the Wiseman giueth to famous men of olde. They were rich (saith hee) mightie in power, and liued quietly at home. These were well reportèd of in their times, the people speake of their wisedome, and the congregations talke of their praise. Ezechias was wont to

to meditate like a Done.

Two things there are that do principally offer themselues to our Christian meditation, the first is the remembrance of Gods goodness towards vs, the second is an acknowledgement of our selues. In the remembrance of Gods goodness, what more sweet, saith Saint Ausken, then to call to minde our redemption in Christ Jesus our Redeemer & Enoch the seventh from Adam, the Sabbath a day of rest, Enoch who was translated, the Sabbath a time sanctified, both figures of him, who in the seventh age of the world, came to sauue and sanctifie all that beleue in him. Noah and his sauued in the Ark, Christ and his family in Baptisme.

I Haacke is gone to be sacrificed and yet Ishaake liueth, Joseph is sold of his brethren, and for all that Ioseph is the stay of them all in time of neede. The Sea

She regeneration. Pharaoh and his hoste drowned, sinne and Sathan that pursued vs with deadly hate. At the delivrance a Lambe is claine, in the wilderneſſe, a reſemblancē of the world, are tasted bitter wa-ters. In the paſſage there are ſtinging ſerpents, the meane of curing is to looke vp to the Serpent, lifted vp on hie: a pil-iar of a cloud, and diuerting grace from heauen is the guide. The pilgriimes are gone to a land that floweth with milk and hony. Elizeus ſends his ſervant to raise one from the dead, it will not be done. Elizeus comes himſelfe, the dead liueth. The people are Captiuies at Baby-lon, they muſt pray for Nabu-chodonosor and Baltazer his Sonne. The Churche is for a time in captiuitie, prayer and ſupplications muſt bee made for Kings, and all in authori-ty, that men may liue a peace-able life.

The

The blessing of peace is sent,
God is honoured in the beauty
and holinesse of his Temple. For the acknowledgement
of our selues the summe is, wee
are mortall, from the Lord wee
come, and to the Lord wee must
returne againe : in the meane
while, earthly blessings for the
body, the bodie for the soule,
the soule for God. Unto the
Jewes earthly blessings were
promised , and unto vs hea-
uenly, and why, they were chil-
dren, but wee are come to full
age.

Occasions of sinne should be
preuented, if a few sparks may
follow great combustions, op-
portunity would not bee let slip.
Time is as the bird which at e-
very slight doth loose a feather,
or as it were plucked out of old,
bare behinde, being once gone,
wee catch after it in vaine, and
these things would sometimes
bee thought vpon in the ac-
knowledgement of our selues ,
God

God giue vs wisedome in our hearts.

Ec.45.35.

Saint Austen sheweth very diuinely, how the good of euery thing consisteth in peace. The peace of the body (saith he) is a temperature of the parts. The peace of the minde, is an uniform consent of knowledge and action. The peace of bodie and minde together, is an existance in health. The peace of mortall men with God, who is immortall, is obedience, subordinate vnto faith. The peace of the Cittie, is the concord of Cittizens within themselues: al submittting them to the authoritie of men in higher power: The peace of the house, is the unitie of men that dwell together in one. The peace celestial, is that blessed fruition of God, in that happy consent of all, where euery one loue another as themselvses, and God more then themselues: so whatsoeuer is miserable (saith the same fa-

*Aug. de Ci-
uit Dei l.19.
cap.13*

ther

ther) it is in this miserable, because it is not in peace, and whatsoever is happie, it is in this happie, because it is at peace.

But here it may bee said how can it be we should liue peaceably seeing we are euer amongst them, who are enemies to peace? The mother in law against the daughter in law, the daughter in law against the mother in law. And a mans foes are they of his owne house, The will against reason, reason against the will, nay, which is more, every man is two men, the flesh against the spirit, the spirit against the flesh. The law of the members saith the Apostle against the law of the minde, and this conflict is not for a time onely, but will continue, so long as we haue continuall in these bodies of staine. In this case how may wee then possibly attaine peace? sure it is, we shall neuer haue perfect peace in this

this respect, seeing the flesh which wil euer rebell, is in this world, as it were planted in his own country: cast downe this enemy may be, cast out hee can not be, vntill this mortall hath put on immortallitie.

Notwithstanding, let vs endeauour that though this enemie be inhabitant, yet that hee be not regnant, when a strong man is bound of a stronger, the strang mans force is abated, and made subiect.

The flesh is strong, but yet grace is stronger to subdue the motions and desires thereof: The flesh is as the elder, Grace as the yonger, but in this also is that true, the elder shall obey the yonger.

Blessed are the peacemakers (saith Saint Austin) these are those who subiect all the motions of the minde to reason, and those doe well gouerne such as are vnder them, who shew obedience themselves to those

Aug. in Ser.
de morte.

those who are ouer them.

The will is obedient vnto Reason, Reason vnto the vnderstanding, the vnderstanding to the soule, the soule to God: and by this meanes come we to a condition of peace. euen in the midis of warre. A kinde of peace there is, wherein sensual men are wont to solace themselves: They let them downe to eate and drinke, and rise vp to play, They are not in the labours of others, all is pleasant and peaceable with them, a remembraunce of their end, they will none of it, why? this troubles them before their time.

For these (saith S. Austen) in viuis corporibus habent mortuas animas, in their living bodies haue dead soules, had they but one graine of lively faith, it would much quicken them in this dead securitie of sinnes: it was once said, Up Debora, up, the same may be said vnto the soule, hath the desolate man true

Aug. in Apocalyp. Homil. 3.

true peace for all his pleasurable delights : no certainly living in so vnrepentant maner, bee is not at peace with God , and if he be not at peace with God, he is at warre with all the world, like as one displeasing the master of the house, he sets all his seruants against him.

They are the godly that enjoy true peace, who loue God with all their hearts , the heart it is in man.the first part that liueth, and the last part that dyeth,with all their soule,which haue received the stand of grace , all the faculties of body and soule,concurre in louing God.

Where this loue is once seated,there the Lambe and Wolfe liue together , as the Prophet Esay speaketh , nay, there is peace with the stones of the field, and so the state of the god ly man , is like man his state in Paradise : while Adam was at peace with God all things

Esay,ii
Iob 5.

were at peace with Adam.

But some will say, how can hee liue peaceably that hath afflictions in this world like Pharaohs Taskē=maistres, to set his patience a wōrke. Well enough I warrant you, nothing displeaseth the Patient, that pleaseth the Physician, or disliketh the servant, which the Lord alloweth: adde loue and an assured trust in God , and afflictions are no afflictions.

Looke wee with the eyes of the body (saith S. Austen) vpon that poore mans estate in the Gospel, and we thinke ii miserable, but if wee behold it with the eyes of the minde, we finde it not so. How did the Angels doe by him ? as nurses are wont to doe by their little chil= dren, all the day long they carry them about in their armes , and at night they lay them down in their beds to rest.

15 That men would once
frame

*Aug. de
verb. Do. 23
Lu. 16. 22.*

frame themselves to live religiously, to live peaceably. Christ saith, Pacem tenequo vobis, peace I leave with you, my peace I give to you.

Ioh.14.27.

Noah was an hundred yeares together busie about an Arke to saue him from the flood, we haue not so long to labour, in framing a peaceable & religious course of life, which will one day bee an Arke for the body, and a Tabernacle for the soule, when we shall be safe indeede.

16 It is a world to see the unquiet disposition of some mens natures, who are either whynning at Gods prouidence, because they haue not their own wils, or otherwise in bitter conflicts, tossing and towling because they will be euer in trouble with men: did these consider that the dayes of their warfare are not long, and that they every day they arise are towards another world, they could soone endeauour to passe
302
euer

ouer that small time of continuance, yet remaining in more quiet and contentment, both with God and man.

17 When we heare that God is iust, we learne to feare him : and when we heare that hee is mercifull, we learne to loue him. So that with feare and loue we may goe foaward from vertue to vertue, vntill we grow unto a perfite age in Christ Jesus.

18 For the day of the Lord, that dreadfull day, whereof mention is before made, it is resembled to the comming of a thiefe in the night : well it may spoile and torment the carelesse and the rechlesse, but for the wise houholder, who keepeth watch and warde, and expects the comming thereof, it shall passe away by him, and never hurt him.

19 The iust shall stand (saith the WISEMAN) with great constancie, and shal lift vp their heads, for

2. Pet. 3. 10

Wise. 9. 1

Lu. 21. 2

for their Redemption draweth nigh. There is no better counsell to bee giuen to the world, then the counsell of him, who came to redeeme the world, Watch and pray continually.

20 And here we may yet farther consider the meane to obtaine this peaceable course of life before mentioned. What man is he (saith the Prophet) that lusteth to live, and would faine see good daies, good daies indeede, to wit the daies of all eternitie.

Now for the meane, keepe thy tongue from euill, and thy lips that they speake no guile. Let every one (saith Saint James) be swift to hear, but slow to speake. The Wiseman found it true by experience, In multiloquio peccatum, In much talke there is sin: the solitarie talke of the soule with God, is the safest of all, in silentio & spe erit fortitudo vestra in few words and in hope shall be your stay.

Ps.34.11

Iam 1.19
Pro. 10.19

21 The subiect of our speech
is either God, our neighbour,
or our selues. Our speech of
God must be with reverence:
of our neighbour, with chari-
tie: of our selues, with humi-
litie.

Every Countreman is known
by his manner of speech, those
who are heauenly their talke is
heauenly: those who are earth-
ly, their talke is for the most
part earthly. The Welsh could
say unto Peter, Lingua tua te pro-
dit, why man never deny the
matter, thy tongue sheweth
whence thou art.

For the moderation of the
tongue, the Wiser man could say
qui custodit linguam, custodit
animam, he that keepeth his
tongue keepeth his soule, yea,
and himselfe too in the meane
time from much vnquietnesse
in the world.

22 It is said of Vespasian,
that hee was never heard to
speake euill of any man, but
mildely

mildely and louingly of all.

The iust man is the first accuser of himselfe, not the first accuser of others: hee sees not all he sees: he heares not all he heares: if there be a word speken against his neighbour, it is buried within him.

23 As to speake scidome at all, and more scidome or never to the hurt of other, shall bring a man peace at the last. So to intermeddle little in other mens matters, not iudging vnaduisedly, either their doings or sayings, is very agreeable vnto the same.

24 To beare with patience the censure of the world, is a thing wee must, and sometime buy our peace, as Abraham did his, goe to the left hand, or the right as thou wilt.

25 In this course of life to withdraw our selues from the desire of transitorie things, and apply our mindes to the ieue of heauenly, is that part of our

Pro. 3:...

Gen.13.

life, which we may call celestial
or diuine.

26 Ancient Histories make
mention, how much religious
and deuout minded men haue
desired to passe ouer their daies
in this world, in some private
and peaceable condition.

27 It is said of Paphnutius,
that reiecting pleasures, he be-
tooke himselfe to the seruice of
God. Iohn the Egyptian (of
whom Saint Jerome speaketh)
wee haue seene this Iohn (saith
hee) in the parts of Thebais
neare to the Citie Ligo, there
living so deuout and calm a life
as was wonderfull to behold,
wholly addicting himselfe to live
and die to God.

28 Pambo, whom the Di-
uine knowledge of holy Scrip-
ture made famous, and was
therefore sought for to be called
to place of Dignitie, he vtterly
refused the instant motion of
those who came for him, and de-
sired them to be content: when
ther

they persisted with importuni-
ty, he would in no case hearken
unto them.

Similius after a militarie life
liued seuen yeares apart from
the world, and left this Epi-
taph: Hic iacet Similius annosus,
& tantum septem vixit annos, here
lies olde Similius, and yet one
that liued onely seuen yeares.

And here we may not for-
get, that to the procuring of
this peace, our conformitie to
the Lawes and Ordinances of
publike Magistrates, who are
set ouer vs by God, is very re-
quisite, for we liue more peace-
ably within lawes, then other-
wise, and our obedience unto
them is required euен for con-
science sake. The Prophet saith
O pray for the peace of Ierusa-
lem, they shall prosper that loue
it.

In laudable constitutions,
tending to godlinesse and goed
order, what should we else doe
but shew our obedience? di-

sturbe Christian peace, for the satisfying of our fantasies, we may not without great offences. Let every soule (saith the Apostle, or hee in whom the Apostle spake) be obedient to the higher powers, for there is no power but of God. For a private estate, it was ones prayer unto God, Domine da quod vis, quantum vis, quando vis, Lord giue me what thou wilt, as much as thou wilt, when thou wilt. And the saying of another, Fero, taceo, spero, I suffer, I hold me peace, I hope.

For this desire of having too much, it may be said as the prophet spake of Babylon. Soule desire, happy shall the man be, that taketh thy little ones, or first motions and dasheth them against the rocke.

It is said of Augustus Caesar, that hee was wont to maruell, why Alexander still sought to get more, and did not rather

ther endeuer to gouerne that
well which he had already got-
ten.

The poore Bee to get ho-
ny to her Hive in a windie and
stormie day, is said to flye lowe,
and balast her selfe with some
small grauell to keep her down.
In humble minde : the behal-
ding of our selues in the glasse
of humane frailty , is not the
worst course in our present pa-
sage.

Job was not of their mindz ,
who labour much to pece t=
gether a pedigree , to bring
themselues within the com-
pass of gentrie : when he cal-
led corruption his ancientry ,
and in effect, wormes his of-
spring. A baine thing is it to
trust in the wold , where the
greatest flouds haue often the
lowest ebbe. A weake founda-
tion is it to bulid vpon life ,
which as a bubble is soon come
and gone. A part of mans pre-
uidence it is , to winne thangs
temporall,

temporall, and loose eternall.

Our Sauour saith, What shall it profit a man to gaine the whole world, and lose his soule ? the world a thing transitorie, the soule an eternall beeing. Salomon saith. A peece of bread with quietnes is better then a fat Oxe with strife : and is not a poore life fearing God better then great riches without contentation ?

Man sees the countenance, God the heart, man the deedes, but God the meaning. Truth needes no gloriouse shewe, which hypocrisie doth affect, and falsehood sometimes assumes : hee is not a Jew that is outwardly so : the true circumcission is the circumcision of the heart.

When wee can doe little, we should not enuie those which can doe better. When we haue little, wee ought not to repine at those, on whom God hath bestowed moze : the summe of all

all is, Keepe innocencie and doe the thing that is right, for that shall bring a man peace at the last. The deuout mans life of all other is Angelicall, whose body walketh on earth: But his desires, (as hath been before shewed) are aboue in heauen.

29 It is a wondrous case to see how apt men are to vexe and molest those, who woulde liue at quiet in the land. A Citie (saith the Philosopher) is a Company of men gathered together to liue happily, but men are for the most part so litigiously giuen to debates and quarrels, at the least offences, sometimes rather taken then giuen, that they make themselves most vnhappy: their stomackes are aloft, they swell in malice, their heartes are so bigge nothing will qualifie them, as if men for the most part did not regard any other then the satisfying of their own willes.

willes. It is a disgrace , they
thinke, to beare a little, or put vp
the least injury: the infinit need-
ieesse actions and suites of lawe,
which for some vile vunconscie-
nable gaine , finde some fit pa-
trons abroad in the world , doe
much nourish this unchristian
trouble and troublesome life of
christian men, which should af-
fect nothing leste.

30 They follow on their
course from tearme to tearme,
till at last , Actio moritur cum
persona , the action dyeth with
the partie : then they must let
their suites fall when they
themselves fall whether they
will or no , they can digest no
small offence at all, they cannot
count a lease of one and twenty
yeares as good (in a manner) as
a stace of three liues, and they
see time weares out the Coun-
sellour,his Client, the assurance
and all , but no amendment at
all is seene.

31 Were this well remem-
bered

bred, it would soone make men
of another disposition then so:
the most part they are, more pa-
tient, more peaceable, less con-
tentious.

32 Is there not a Wiseman to
iudge betweene brethren? Wee
haue (God knowes) but little
time to spend in the world, what
should wee desire more then to
spend that little well, deuotely
toward God, peaceably a-
mongst men.

33 It was Iosephs counsell
to his brethen, when they
were returning to their owne
Country. Fall not out by the
way, goe along together to your
fathers house quietly as fel-
low trauellers, louingly as bre-
thren.

34 Let onely loue of the
life to come move vs to serue
God, and be at peace with our
neighbours, that so we may
turne our good purposes to
good practises, our practises
to custome, our custome to do-
right,

1.Cor.6.5.

light, our delight to perseue-
rance, our perseveriance to liue
to God, and to die to God.

35 For the better perfor-
mance hereof, we shou'd every
day more and more waxe out of
loue with this troublesome
world, the mutabilitie whereof
is sufficiently before our eyes,
and it were to bee wished, that
the loue thereof were lesse fixed
in our hearts.

There is such a noise in the
catching desire of riches, that
we cannot heare the soft voice
which calleth vs to deuotion.
There is such a noyse in mens
deuises, for the maintenance of
pride, as they cannot heare the
soft voice which calleth them to
humilitie. There is such a noise
in the multitude of earthly af-
faires, that we cannot hear the
soft voice which calleth vs to
thinke of heauenly.

36 We may be compared vn-
to those men, who liuing neare
the riuer Nilus, are said by rea-
son

son of the hushing of the waters,
to become very dull of hearing,
wee are so neare in affection
to these transitorie delights as
the Prophets Trumpet-like
voice will scarce bee heard to
move vs to contrition for our
sinnes.

Wee feele the troubles of the
world, and yet for all that wee
make the world our Paradise,
a strange case is it wee should
set our delights amidst so ma-
ny annotances, when we might
passe our course in peaceable
manner with more quiet, with
God and man. Wee tire and
out-warie our selues about
straw and stubble, when God
would giue vs Manna, if we
would come out of Egypt: wee
are about puddle water with
cost and care, and Christ bids
vs take of the Water of Life
freely.

Apo. 22.17

37 We maruell at the rude
and ignorant Indians, who for
glasses and trifles are said to
depart

depart from the purest gold :
But wee never thinke of our
own folly, which is farre grea-
ter, who forgo the treasures of
heauen for very bables, things
of small or no continuance, nay
which is more, with toyle we
follow this meane traffique, as
the Spider that exhausteth her
bowels to make a slender web,
which is dissolved againe with
euery pulse of winde.

It is enough to astonish a-
ny indifferent man to see the
worlds blindnes in this : when
men might be more at peace,
they never leauie climbing vntill
they take a fall, they looke vnto
pleasures, as they are comming
to them , not as they are go-
ing from them , when they are
wont to leauie trouble behinde,
for the sting of this Scorpion
sin is in his tayle. But would
we walke the right path that
leadeth to the accomplishment
of this Christian peace ? Then
must we endeauour to liue vnto
him

him in whom we liue, moue
and haue all one being, in God
only is the soule satisfied, of
whom she may truely say. Here
is my rest, here will I abide for
ever.

To bee unknowne vnto the
world we need not care, seeing
we are onely strangers in the
same, the best is, to be knowne
vnto God, and to haue as little
to doe with the world as wee
can, for the religious godly life
shall haue quiet in earth, and
blessednesse in heauen. When it
ceaseth to bee with Saia, after the
manner of the world, shee con-
ceiued Isaack her ioy : when it
ceaseth to bee with vs after the
manner of desires naturall, we
conceive quietnes, and tranqui-
litie of minde, that is comfort
supernaturall.

We may at one view behold
the vacertainty of all earthly
things, which are sometimes
gone before we did fully possesse
them. Of men in high estate
the

Gen. 21.3.

Ps. 37.3⁶

the Prophet saith , Vidi super-exaltatos, I saw them exalted: and a little after quæsiui, & non sunt inuenti, I sought them but they were no where to be found, and of richmen, Viri diuitiarum the men of riches, as if he shold haue said, Serui diuitiarum: the seruants of riches , they haue slept their sleepe, and found nothing.

Soone after death no reckning at all in a manner is made of eyther, none esteenes them, when they are a while gone: and should they then haue cared for the world , that cares so little for them ? We sell our hearts to the world for verie chaffe, and God offers to giue vs millions for them : nay , to haue our custome , hee giues here an assay of his merchandise, peace of conscience , and ioy of the Holy Ghost : who would not traffike with so good a Chapman, that meanes no other but to doe vs good indeed , and

and giueth vs heauen when we
haue giuen him our hearts who
is in heauen.

38 Wherfore it were to be
wished , that men would once
withdraw themselues from vn-
necessarie cares and desires in
seeking too vehemently the vn-
certaine riches and pleasures of
this world, which are so much
in request as they are. In so do-
ing might they not passe ouer
the daies of their pilgrimage
more peaceably, more religiou-
sly & Certainly they might.

39 Then might young men
from their childhood in fearing
God , old men now departing
the world, by giuing good exam-
ples vnto others , all conside-
ring the state and condition of
life it selfe, set forward to a hap-
py end by a prouident life ,
which life is but as a flower.
First it buddeth , then comes
the blooming and flourishing, a
little after it withereth and is
gone. Wherfore man (saith
one)

one) may be well greeted with a threefold salutation. From childhood to thirty the greeting is, you are welcome. From thirty to fifty, the greeting is you are in a good day. From that time forward, then God giue you a good departure: which (saith Seneca) the quieter it is, the better it is.

40 Now therefore gently to accomplish this iourney to passe from childehood to youth, from youth to strength, from strength to old age, from old age to death, and so an end, as certaine riuers, which are said by a still soft course to runne through a part of the maine Ocean, and keepe their owne waters, is a very Christian and commendable condition of life: vnto which we are moued by the consideration of the vncertaintie of life it selfe. Let vs care little for the world, that cares so little for vs, set vs crosse saile, and turne another way

way vnto our long home, fram
a life subiect vnto death, to a
deathlesse life, euē as neare as
we can with a stiil and peace-
able passage.

Saint Paul saith to the Ro-
mans. If it be possible haue peace
with all men. And to the Col-
ossians he saith. As the elect of
God put on tender mercy, meek-
nesse, humblenesse of minde, for-
bearing one another, forgiuing
one another, as Christ forgaue
you : and abouē all things put on
loue, which is the bond of per-
fectnes, and let the peace of God
rule in your hearts. And last of
all taking leauē of the Corin-
thians, it was with this louing
farewell of peace : Finally Bre-
thren fare you well, be at peace,
and the God of peace shall bee
with you.

41 Almighty God grant wee
may liue peaceably, and dye
peaceably, to liue for euer and
euer in the Kingdome of Hea-
uen. And so vnto him that can
bring

bring vs from peace temporall, to
peace eternall. Vnto him that is
able to direct vs to this course of
life, to keepe vs that wee fall not,
and to present vs faultlesse in the
life to come, in the presence of his
glory with ioy, that is, to God one-
ly wise, with Iesus Christ our Sau-
our, and the holy Ghost, three per-
sons, but one eternall and euerla-
sting God, be all honour and glo-
rie and power and dominion
both now and euer-
more, Amen.

Lauds Deo.

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